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BY JAMES A. SPARKS, 111 NASSAU-ST.

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POETRY.

CHRISTMAS.

BY THE REV. GEORGE HERBERT.

All after pleasures as I rid one day,
My horse and I both tired, body and mind,
With full cry of affections quite astray,
I took up in the next inn I could find.

There, when I came, whom found I, but my dear—
My dearest LORD; expecting, till the grief
Of pleasures brought me to him; ready there,
To be all passengers' most sweet relief!

O thou, whose glorious, yet contracted light,
Wrapt in night's mantle, stole into a manger;
Since my dark soul and brutish is thy right,
To man, of all beasts, be not thou a stranger.
Furnish and deck my soul; that thou mayest have
A better lodging than a rack, or grave.

The shepherds sing, and shall I silent be?
My GOD, no hymn for thee?
My soul's a shepherd too! a flock it feeds
Of thoughts, and words, and deeds.
The pasture is thy word; the streams, thy grace;
Enriching all the place.

Shepherd and flock shall sing, and all my powers
Outsing the daylight hours.
Then we will chide the sun, for letting night
Take up his place and right:
We sing one common LORD; wherefore he should
Himself the candle hold.

I will go searching, till I find a Sun
Shall stay till we have done;
A willing shiner; that shall shine as gladly,
As frost-nipt suns look sadly;
Then we will sing and shine all our own day,
And one another pay.

His beams shall cheer my breast; and both so twine,
Till even his beams sing, and my music shine.

For the Churchman.

Mr. Editor,—The insertion of the following lines would oblige several of your readers, who wish to preserve in your columns a brief memorial of one who died young and in a foreign land, but not without promise, had he lived, of usefulness to the Church. O.

TO AUTUMN.

Oft through these scenes I silent rove,
And mark the changeful year,
See the first tints adorn the grove,
Or view the prospect drear.

And now the haunts late green and gay,
Awake the sombre thought;
I mourn to see this swift decay,
And nature's ruin wrought.

Bleak blasts now tear the faded flower,
And, howling, fright the ear,
While fancy, at the dusky hour,
Bids airy forms appear.

I mark the scenes with pensive care
And sympathetic sighs,
For Summer flown I drop a tear,
Then on it moralize.
C. A. W.

THE CHURCH IN SCOTLAND.

From "The Church," December 4.

One of our editorial articles, in a late number, contained the following paragraph:

"The greater proportion of the land in Scotland is owned by Episcopalians; of the peerage of that country, scarce half a dozen, we believe, are members of the Kirk."

The Woodstock Herald very roughly contradicts this statement, pronouncing it "emphatically absurd," and "mere unsupported assumption."

This is a very summary method of dealing with unwelcome facts, but it is one which will neither convince the public, nor lead us to acknowledge ourselves in error. So far from owning ourselves wrong, we reiterate the statement, and are happy to have it in our power to support it in the language of a most intelligent and valued correspondent.

"You are perfectly correct," writes our friend, "in your statement in regard to the small number of the peerage of Scotland who belong to the Kirk. Had I a Scotch Almanac at hand, I could show that fully two thirds, if not more, of the whole number of the Patrons of the Kirk in Scotland are members of the Episcopal Church. In fact, this circumstance forms a great part of the burden of the complaint made by the present agitators in Scotland against Lay Patronage. It is a historical fact, which cannot be controverted, that at the period of the Revolution of 1688, when Episcopacy was the established Church-government in Scotland, there was not north of the Tay (and this comprises the greater part of Scotland) a single Presbyterian place of worship. In Aberdeenshire, Perthshire, and the Highlands, they were all Episcopalians to a man; and so attached were the Highlanders to their Episcopal pastors, that it was not, for thirty or forty years after the Revolution, that a Presbyterian minister dared to show his face in a Highland parish. Many amusing anecdotes are still in existence of the faithful Highlanders conducting, with the greatest politeness, the *Whig ministers*, as they termed them, to the borders of their respective parishes, and charging them, at their peril, to be seen again within the bounds of a Highland parish.

"In regard further to the fact of the Episcopalians possessing, at least, two thirds of the landed property in Scotland, I am surprised that it should be called in question. There are, no doubt, a number of small Lairds or Heritors in Scotland who are Presbyterians; but the fact of the great bulk of the land in Scotland being in possession of Episcopal proprietors, is incontrovertible. Indeed, this was one of the great arguments urged against the Voluntaries, during the agitation of the Voluntary question in Scotland. It was urged, even by Presbyterians, that it was absurd for the Voluntary seceders in Scotland to plead the hardship of supporting a Church to which they did not belong, seeing that the greater portion of the Teinds was paid by Episcopalians, who notwithstanding, instead of attempting on that account to pull down the Establishment, gave it their heartiest support, and paid their Teinds without a murmur or complaint."

In addition to the above communication, another correspondent,—whose statements are entitled to the fullest credit, from his means of judging, and the high respectability of his character,—has favored us with the following satisfactory information:

"Without being able to furnish *statistical proof* of the matter, I have not the slightest hesitation in corroborating your assertion, that 'the greater proportion of the land in Scotland is owned by Episcopalians.' This assertion has frequently been made at public meetings, and in periodicals, in Scotland, of late years, and, so far as I am aware, without direct contradiction. I have always understood, that the proportion of land held by 'Churchmen' in Scotland, was about *two thirds*. I think you are also quite within the mark when you state that, 'of the peerage of the country, scarce half a dozen are members of the Kirk.' I may add, that it has become very much the fashion at the *non-intrusion meetings* in Scotland, to allude to the *Episcopacy* of the peers, and *other heritors*, as a reason, *inter alia*, why patronage should be done away with.

"It is undoubtedly true, that many of these Episcopalian landed proprietors 'attend the Presbyterian place of worship' in the parish where their estates are situated; but, in almost every instance, this is owing to the want of an Episcopal church in the neighborhood. I have in my eye not a few noblemen and gentlemen who, for this cause, attend generally the parish *Kirk*: but who travel many miles to be present at the more solemn festivals of the Church, such as Christmas, &c., and whose children always receive Episcopal baptism. This is a fact which any one at all acquainted with society in Scotland can verify. Matters, however, so far as we can judge of passing events, will not remain long in this state. The Scottish Episcopalian Church, which, stunned by persecution, long remained in an almost dormant condition, is now beginning to shake off her torpor, and to put forth her strength. Every year witnesses an increase to the number of her clergy, and, what is of more consequence, their zeal and devotion in their Master's cause. This *already* has produced its effect upon her lay children. The subscription list of the Scottish Episcopal Church Society is yearly increasing in number and respectability of names, and chapels are being erected in places where, a few years ago, you might almost as soon have expected to see a Hindoo Pagoda. I trust, before long, to be able to furnish you with more *specific* details touching these matters."

In confirmation of both our correspondents' statements, we can appeal to *The Book of Scotland, by William Chambers*, a work published at Edinburgh in 1830. At page 456, the author states, with reference to the period of the Revolution, that "at this time, and for forty years later, the Presbyterian Kirks [were] attended mostly by the lower and middling classes;" and at page 466 he says of the Scottish Episcopal Church, "it possesses now upwards of an hundred congregations, among which are to be found *about a half of the landed proprietors, and a vast proportion of the educated and upper classes.*" If it be granted that a half of the landed proprietors are Episcopalians, it will necessarily follow, that *the greater proportion of the land* is owned by Episcopalians, for in *their* half are included the most extensive land-owners in Scotland, such as the Dukes of Buccleuch, Hamilton, Richmond, Sutherland, and the bulk of the Scottish aristocracy.

Thus it will be perceived that our statement, whether correct or not, is not so "emphatically absurd," or such "unsupported assumption," as the Woodstock Herald represents it to be. It is very possible for us to fall into error, and, whenever we find that we have done so, we shall cheerfully acknowledge it. Till then, however, we must persist in our statement, that "the greater proportion of the land in Scotland is owned by Episcopalians; of the peerage of that country, scarce half a dozen, we believe, are members of the Kirk."

From the Gospel Messenger—Extra.

TO THE CLERGY AND CONGREGATIONS OF THE DIOCESE OF WESTERN NEW YORK.

My Dear Brethren,

I submit to you the following correspondence with the Secretary and General Agent of the Domestic Committee of the Board of Missions in relation to the pecuniary wants of that department, and to the best mode of meeting them, so far as this diocese is concerned.

Church Missions—Domestic Office, 281 Broadway.
New York, October 28, 1841.

Rt. Rev. and Dear Sir,

At the last meeting of the Domestic Committee of the Board of Missions, the following resolution was adopted:

"*Resolved*, That the Secretary and General Agent be instructed to confer, personally or by letter, with the several bishops, upon the best mode of raising funds in their respective dioceses, for meeting the present exigency, and for carrying on the operations of this department."

The funds of the Committee are exhausted, and they will soon be called upon to make large payments.

They will be much obliged to you if you will have the goodness to inform them what mode you deem best to be adopted, in order to raise from Western New York a due proportion of the funds necessary for the objects intrusted to them.

I remain, Rt. Rev. and Dear Sir,
Respectfully and truly,
Your friend and servant,
J. DIXON CARDER,
Sec. and Gen. Agt. D. C. B. M.

Rt. Rev. Bp. De Lancey, Geneva, W. N. Y.

Geneva, Nov. 2d, 1841.

To Rev. J. D. Carder, Secretary, &c.

Rev. and Dear Sir,

Yours of the 28th ultimo has just come to hand. The only mode in which the object of procuring funds for your exhausted treasury can be accomplished, is by an appeal to the clergy and churches.

The force of such an appeal is, so far as this diocese is concerned, in my judgment, very much weakened by the unfortunate course taken by the Board at its recent meeting. Still I am willing to aid in making it, by addressing to the clergy and churches of the diocese a request to appropriate the proceeds of the monthly collection for January next throughout the diocese, to Domestic Missions. If all the Bishops will request their respective clergy and churches to make a collection on that day (second Sunday in January) for General Missions, the present embarrassments would be relieved.

I name the month of January, because our collections for the disabled clergy occur in December, and I should not like to interfere with that object, and because it gives time for simultaneous action throughout the Church. And I suggest the second Sunday of the month, because that is the regular day for our Church collections. Any other Sunday would greatly interfere with our diocesan arrangements.

If such a plan shall meet the views of the Domestic Committee, I shall expect of course to hear from you, that I may discharge my part of the duty: which will be done in the hope, if not in the faith, that the future action of the Committee will be marked by due regard to efficiency, economy, and concentration.

I remain, very sincerely yours,
W. H. DE LANCEY.

Church Missions—Domestic Office, 281 Broadway.
New York, Nov. 18th, 1841.

Rt. Rev. and Dear Sir,

I have the pleasure of informing you, that I laid your letter of the 2d instant, pointing out the best mode of raising funds in your diocese for Domestic Missions, before the Domestic Committee of the Board of Missions at their last meeting.

The Committee have instructed me to say, that they are very grateful for your proposal to cause the offerings of the congregations of your diocese in January to be appropriated to Domestic Missions.

The Committee have also directed me to express the hope, that you will proceed to take whatever steps you deem expedient for accomplishing this end. If there is any way in which they can aid in its accomplishment, they will be most happy to pursue it.

I remain, Rt. Rev. and Dear Sir,
Very respectfully and truly,
Your friend and servant,
J. DIXON CARDER,
Sec. and Gen. Agt. D. C. B. M.

In conformity to my suggestion, as stated above, I now respectfully request you to apply the monthly collections, on the second Sunday in January, to Domestic Missions, and to transmit the proceeds at an early day to the treasurer of the diocese, that they may be forwarded by him to the treasurer of the Domestic Committee.

This request is made, I feel bound to say, under the conviction that it is still our duty to sustain the missionaries of the west through the Board of Missions, the organized institution of the Church. My opinion of the necessity of increased economy, efficiency, and concentration, in that institution, is unchanged. Not, however, until all proper and constitutional efforts to amend its defects, and to render it thoroughly effective and useful, shall have failed, can we be justified in seeking other channels for the liberality of the diocese towards the general missions of the Church. Should the reasonable desire felt by so many of the friends of missions for some modification of it fail to be countenanced at the meeting of the Board in June next, I shall, for myself, cease to be its advocate, and shall await the rectifying action of the next General Convention. In the mean time, let us hope and pray that wiser counsels may prevail.

It is certain that the missionaries of the Board both merit and need our efforts and liberality to sustain them in their far-off scenes of labor and privation. The disheartened brethren, yet clinging, amid a thousand discouragements, such as yourselves have encountered, to the doctrines and polity of the Church, earnestly ask to be fortified in the stand which they have taken for the cause and Church of GOD, and cry out for spiritual nourishment "in a barren and dry land where no water is." On that sea of unsettled opinion and conflicting ministration, there needs to be poured out the calming oil of truth and order, as supplied by the ministry, ordinances, and liturgy of the Church. The obligation to cultivate this field cannot be questioned. And I trust the diocese will not be backward, according to its means, and according to the known demands upon it for home duties, to evince practically, that while opposed to indiscreet expansion and extravagant expenditure in our general missions, it yet rejoices to aid all judicious measures to extend the Church of the Redeemer throughout our land, and throughout the world.

Let me embrace this opportunity also, to renew the earnest solicitation to the clergy and congregations, to be regular and punctual in making the monthly collections. The burden of our diocesan missions is great. It is becoming heavier by the decrease of the funds from the other diocese. During the current year, two thousand dollars only are due from that diocese. For the next year, only one thousand dollars will be received; and after that period, that supply wholly ceases. The formation of new parishes, needing aid, will continue of course. Increasing liberality and zeal on our part will enable us to meet this increasing burden, aided as we shall be by such a gradual diminution of the missionary parishes as the necessity of the case exacts, and their strength and stability will allow. The other important enterprises of the Church also urge their respective claims.

I would particularly press upon my brethren of the clergy, the importance of presenting the subject fully to their congregations, in their stated instructions. Let it be shown to the people how practicable it is to advance the best interests of the Church by stated contributions. In every congregation, there are some who can give five dollars every month—some four, some three, some two, some one dollar, some fifty cents, some twenty-five cents, some a shilling, some sixpence. Let each one be urged to do what is in his power, as GOD has blessed him, and to do it, regularly and cheerfully, as unto GOD and not to man. The aggregate will show the advantage of the system. The result of our past efforts, which have already increased the contributions of the diocese fourfold, afford abundant cause of gratitude to GOD, and of encouragement to ourselves. In many of the parishes, the burden of supporting their own parochial ministrations is, I am aware, of no slight pressure. While this constitutes a reason for not expecting so large contributions as more wealthy, and stronger churches should give, it yet cannot justify a total refusal to aid our feebler brethren, or our withholding from the treasury of GOD—the cause and Church of CHRIST—that "mite" which, given in faith and love, and from the solemn impulses of Christian duty, is sure of acceptance and reward from Him whose approval, at the final day, will outweigh the most costly sacrifices that we can make, whether of time, talent, wealth, or even of life, in his behalf.

Imploring the blessing and guidance of the Holy Spirit for you all,

I remain, affectionately,
Yours in the LORD,
W. H. DE LANCEY, Bishop
of the Diocese of Western New York.
December 16, 1841.

COMMUNICATIONS.

For the Churchman.

ALMS.—WEEKLY USE OF THE OFFERTORY.

Leaf from the conclusion of a sermon preached to a country congregation.

She hath done what she could, was the gracious, encouraging, and instructive approval vouchsafed by the Saviour to the poor widow when she cast in her alms into the treasury of GOD. In view of the affecting lesson, brethren, be persuaded to *do what you can*. And, let *what you do*, be the expression of a truly religious principle or feeling; LET IT BE DONE AS UNTO GOD. Then shall the service meet the divine approbation; have an influence on you for good; be a mean through which blessing from on high shall descend upon you; make you receivers of richer treasures than the silver or the gold with which you part. In no other way will your giving avail in your behalf. Scripture and reason require that the act proceed from the motive which alone is proper to it. It is thus, and thus only, that what you give acquires the dignity of alms,—a holy designation for the result of a deed done in the spirit of holiness. Thus our dictionaries instruct us: "ALMS," they define to be, "whatever is freely given for GOD'S sake;" "ALMS-GIVING," then, must be the practice of alms, or freely giving for GOD'S sake; the deed of giving, and done as unto GOD.

How much, rather how little, of that which is given by "those who profess and call themselves Christians," is really alms in the high and only proper sense of the term? How seldom is regard for the will of the Most High, and a sense of accountability to him, allowed to prompt the gifts we make for his service and altar? Why are we so partial to the terms collections, contributions, subscriptions, and the like, as to have well nigh excluded the term alms from our vocabulary? Is it not that the holier term conveys the idea of duty God-ward; that it suggests a motive as necessary to accompany the act of giving; and that for such action we have an aversion?

The truth is, we are, in the present day, much more disposed to look without, than within. And to make or urge a collection, contribution, &c., permits this to be done. It does not impose the painful necessity of looking within, to scrutinize the heart and the motives which actuate it. It may regard only the end—the obtaining of money, for which there is always a want—and need make little or no account of the highest interests of the giver. Moreover, to collections and contributions, there are pleasant extraneous incentives, which, in some instances, seem to be greatly relied upon. Contributions, collections, &c., may be talked of, may be published in treasurers' acknowledgments, may be noticed by editors, circulated in printed reports, and even alluded to in pulpits, or within the church rails; in short, may, in any way, if we may judge from general practice, be made the subject of admiration, and, perhaps, excite emulation.

Alms-giving, on the other hand, is interdicted all this noise, and parade, and display. It must be in secret. Having sole reference to GOD and our measure of ability, alms must be rendered as *we can*, as *God has prospered every man*, in so quiet and unostentatious a manner, that our *left hand* may hardly *know what our right hand doeth*.

My brethren, *over whom I am in the Lord, for whose souls I am appointed to watch, whose servant I am for Jesus' sake*, I can know nothing among you but JESUS CHRIST and him crucified; can propose nothing to be done with a view to the final good of yourself, or others, which is not in recognition of the great sanctifying principle, the will of GOD, as revealed in his word, and interpreted and acted upon by his Church. And all such means as GOD has appointed for your edification and improvement, it follows, duty binds me to bring to your notice, and to urge upon your observance. Under this conviction, I would recall your attention to the duty of alms-giving, a duty of almost sacramental character, plainly taught in the Scriptures, and as plainly brought before us by the Church; but which, amidst the rage now prevalent for means, or rather money, collections, contributions, and the like, is neglected and well nigh forgotten, and renders other means of less power to mind us of holy duty: and, brethren, for your own good, would I ask your observance of the duty. *It is more blessed to give than to receive*;—the receiver gets the money, the giver gets the grace. "The last refuge of the sinner," says the sainted Wilson, "is alms; it is an act of turning our Master's goods innocently to our own advantage." Therefore, *to do good and to distribute, forget not*. But keep it always in mind, that what you do in order in any degree to profit you, must be the result of a proper motive; IT MUST BE DONE AS UNTO GOD. To allow you to enjoy more eminently this distinguished means of grace, I shall henceforth refuse to call on you, in this place, for collections, contributions, and the like; and, instead of the fitful and motiveless giving, which those terms of themselves almost suppose, and to which you have been accustomed, I shall afford you the privilege of making statedly, *upon the first day of the week*, in this place, an oblation of alms. For this, the Church has provided in what is termed the ante-communion, or first part of the communion office. The offertory stands then for this very purpose; and, in the English Prayer Book, its use is distinctly appointed for every Sunday morning;—the ante-communion there ending with the prayer for "*the whole* state of CHRIST'S Church militant." Its use is now binding with us, by our rubrics, "when there is a communion;" and, we conceive, is not interdicted "when there is no communion." We shall take it, then, as a privilege, and, on the morning of each LORD'S day, after sermon, use it; that you, in the mode pointed out in the Scriptures and by the Church, may, weekly, make a solemn oblation to GOD, in his house, on his altar, of what you may have *laid by* for the purpose, and in the following prayer make his acceptance of your alms with your prayers. Thus, may our alms and our prayers go up as a memorial before GOD! In imitation of the poor widow, who was commended by our Saviour for doing what she could, let me persuade you to *do what you can*. *As God hath prospered you*, that is, in proportion to his ability, let each one offer for the treasury of GOD. Let what you offer, I beg you, be previously laid up for the purpose. Make it the subject of examination, meditation and prayer. When what is to be offered has been thus determined, put it by, with the thought, THAT IT IS FOR GOD, and with the humble acknowledgment of one of old, *all things come of thee, O God; of thine own have I given thee.* And let your children too be thus taught and thus do; and I will assure you a return with usury, in choicest blessings, from the Great Head of the Church to whom you thus lend.

The offerings which shall, in this way, be accumulated, shall be judiciously distributed among the various objects of charity which we should regard, and in provisions for our temple and its services.

The results shall, on the afternoon of Easter day in each year, be submitted to you, so that you shall have due intelligence of the aggregate of our offerings, and of the specific objects to which they may have been appropriated.

May GOD, brethren, make you sensible of your privileges, and guide you, by his Spirit, in the performance of your duties! "Happy will that soul be which death finds rich, not in gold, furniture, learning, reputation, or barren purposes, and desires, but in good works!"

F.

For the Churchman.

VINCENT OF LIRINS.—NO. I.

Mr. Editor,—It is now some days since my attention was called to an article in the Church Record, of Oct. 18th, signed P. E. C., on Vincent of Lirins. I have spent some little time in examining the quotations with which the author has supported his positions, and some of these, with the observations and arguments which P. E. C. has founded on them, I design to lay before your readers: reserving the right at the close to make a remark or two upon the whole article. The object of P. E. C., in relation to Vincent of Lirins, is twofold: first, to show that he was a Semi-Pelagian, and secondly, to prove that he wrote his Commonitorium with a design of building up his own doctrines, and putting down those of St. Augustine. Something more than one column out of his five, is devoted to authorities and arguments to prove this position, and these it is that I propose to consider somewhat in detail.

Says P. E. C., "That Vincent was a Semi-Pelagian, a writer in the Biog. Universelle, in *the usual way of many Romanists*, has attempted to deny." These are the "writer's" words: "Some learned men, and among them Vossius, have endeavored to cast doubts on the orthodoxy of Vincent of Lirins, claiming that he was a Semi-Pelagian, and that he had written against St. Augustine and his doctrine: a point which they would establish by making him the author of the objections which bear the name of Vincent, and which were refuted by St. Prosper of Aquitaine. Baronius, in his notes on the Roman Martyrology, on the 24th of May, attributes these objections to Vincent a Priest, of whom Germadius makes mention in his 83d chapter. Father Labbe dissents from this opinion, and says that in 430, this Vincent was a mere child. Nevertheless, it appears that in 439 he did assist at the Council of Riez,"—in Provence—"and this brings the two epochs sufficiently near. But even if the objections do not belong to this Vincent, there were about that time many persons of this name, one of whom may have been the author." Now, Mr. Editor, is there here any thing more than a plain statement of facts and probabilities? Is there any thing that savors at all of the evasiveness and duplicity which P. E. C. at least strongly insinuates, when he speaks of the "usual way of many Romanists?" Does not the use he has made of the author's words savor somewhat of an attempt to pre-conciliate favor under false pretences? And, is the way in which he has spoken of them, at all warranted by the words themselves? It may be that I have misunderstood P. E. C.'s meaning: your readers must judge for themselves, from the two quotations.

The next point which I shall examine is the testimony of Tillemont. Says P. E. C., in his note †, on column 2d, "Tillemont does not decide the question. But he speaks of the suspicion thrown on Vincent, by Cardinal Norris and others: suspicion he would gladly have wiped away if he could." The reference is to vol. xvi. p. 13, and I give the entire passage.

"There was then at Lirins a Vincent celebrated for a treatise written in 434 against all heresies. Vossius, who wishes to make him an enemy of the doctrine of St. Augustine, by a method which renders him guilty of a manifest and voluntary abuse of the letter of Celestine, claims also that he is the author of the calumnies against St. Prosper: in this view he has been followed by the Cardinal Norris and others, who regard this Vincent as a supporter of the doctrines of the Semi-Pelagians. They who have a better opinion of his doctrine, whether *enemies* or *defenders* of the Augustinian doctrine of grace, agree in seeking another Vincent as the author of these objections. Baronius, and others after him, believe them to have been the work of one Vincent, whom *Germadius says that he saw*, and who was a priest and a Gaul, like him of Lerins: and I see no reason why he may not be the priest Vincent, who assisted in 439 at the Council of Riès, in the place of Constantine or Constantien, who might have been Bishop of Die. For, although Germadius survived Gelasius, who died in 496, still he might have seen a man who wrote in 430. As he ordinarily praises quite enough, those whose affection for St. Augustine was no greater than his own, he says that this Vincent was able in holy Scriptures." The remainder of the passage is unimportant.

Now it may be that in the letter, "Tillemont does not decide the question:" but until we have examined his heads of evidence, and authorities on the subject, is it not dismissing him in a very cursory and not precisely fair manner, to speak of him as having done nothing to wipe away the suspicions cast on Vincent, and as having abandoned the question of his orthodoxy? If such a course be not unjust toward Tillemont, it certainly is toward Vincent of Lirins. There are two points in particular in Tillemont's statements, that deserve to be considered: and which jointly throw much light upon the question.

1. He makes mention of a "letter of Celestine;" and intimates that if Vincent were inclined to Pelagianism, he has been guilty of "a manifest and voluntary abuse" of it: he might have added foolish. The facts in relation to this subject are these:

It appears from Tillemont, (St. Prosper, Art. vi. and vii.,) that after St. Prosper had answered the objections of the Vincent who had written against him, be he who he may, the troubles with the Semi-Pelagians still continuing, he went up to Rome with Hilary, and laid the matter before Pope Celestine. (See also the note of Severinus Binius in the Sacro Sancta Concilia, vol. ii, col. 1611.) Celestine hereupon wrote a letter to the bishops of France, desiring them to resist those who opposed the doctrine of Augustine. (See the Letter in the Concilia, ut supra.) This letter, according to Tillemont, was written in 431 or 432, very nearly the time that Vincent wrote against Prosper. Now what connexion has Vincent of Lirins with this letter? Just this. That at the close of his Commonitorium, he speaks of this letter of Celestine with the utmost approbation, and quotes it. Now it is true that this may be a *ruse*, as Basnage declares it to be, to secure his book a favorable reception. Still, unless sufficient evidence from this, can be brought to prove his Semi-Pelagianism, and so render this conjecture probable, it is just to declare it unfounded. At any rate, it is a conjecture which must be founded on the proved character of Vincent, if it be founded on anything, and it can never be made an argument against his character in any form. It must be deduced from a knowledge of his character, not his character be judged of from it. Until, therefore, other evidence can be brought, neither the conjecture of Basnage nor of any other man, can avail against the conclusion, fairly derived from the circumstances above detailed, that the Vincent of the "objections," which St. Prosper answered, is not the Vincent of the Commonitorium.

2. At this point I wish to introduce the testimony of Germadius, referred to both by Tillemont and the writer in the Biog. Universelle, and to see what bearing it has upon the question. It is found in his Catalogue of Illustrious Men, which among other places, is inserted in vol. v. of the Benedictine edition of Saint Jerome. In this Catalogue (Nos. 66 and 82) he makes mention of *two Vincents*. The one of Lirins, and the other noticed above in the extract from Tillemont. The last of these he must have seen: for he says, "He commented on the Psalms, and of his work he read a part to that holy man of GOD, Cannat, *in my hearing*." He also speaks of this Vincent, in quite as high terms as of him of Lirins. Now it is very well known that Germadius was an opposer of the doctrine of St. Augustine. (See Biog. Univ. Art. Germadius, where the writer *has attempted no denial.*) Yet in his notice of Vincent of Lirins, he does not even intimate that his opinion coincided with his own: when he would, one should fancy, have been glad to have claimed him if he could. Be this, however, as it may, it becomes plain, that there were at least two Vincents, both priests, both Frenchmen, both living at the same time: for even if we do not admit that the Vincent whom Germadius saw, is the Vincent of the Council of Riez, as Tillemont conjectures, the case becomes altered only so far, that we make three contemporary Vincents instead of two: for a Vincent did subscribe the acts of that Council as a presbyter acting for his bishop. Now, in connection with the fact that there were two, and perhaps three, Vincents, priests, in France, at the same time, take the facts stated above in considering Celestine's letter, and does it not become probable that the Vincent of Germadius, or the Vincent of the Council, if indeed they are not the same persons, was the adversary of St. Prosper, and not the Vincent of the Commonitorium? And is it precisely fair to represent Tillemont as so utterly giving up the question of Vincent's orthodoxy?

The next authority adduced by P. E. C., that I have to consider, is Du Pin. Says P. E. C., "But even Du Pin *admits that Vincent attacked St. Augustine*, and that he is the writer against whom Prosper directs his remarks, in his defence of St. Augustine." It strikes me that Du Pin's testimony hardly goes so far as it is here made to do. These are his words: "It is *very probable* that this author (i. e. Vincent of Lirins) is the same with him who propounded the objections, or rather questions, against St. Austin's doctrine concerning grace, which St. Prosper hath answered. There are likewise some places, in that little treatise, in which he *seems* to quarrel with the *rigid* scholars of St. Austin. But be that as it will, he was in a country and in a monastery where he did not think himself obliged to addict himself to St. Austin's opinions, *whatsoever esteem he had for him*. And perhaps it is for that reason that he hath laid it down so firmly, that we ought not to submit to the authority of one father alone, but to the unanimous consent of many. Nevertheless he *condemns* Pelagius and Julian, and there is no objection to be made against the rules which he gave to discern the doctrines of faith from heresy, error, and opinion, since they are the same which the Church hath always observed, the holy fathers have laid down in their writings, *and St. Austin himself hath given in many places.*" In another place he says, "Vincentius, *who was perhaps the famous monk of Lirins*, of whom we have spoken, put out sixteen erroneous propositions, which he pretends to be maintained by St. Austin and his scholars."

Now, Mr. Editor, if I understand language, the utmost that Du Pin admits in either of these passages, is the *probability*, (the strong one if you please,) that Vincent of Lirins attacked St. Augustine. How guarded is he in his expressions: certainly not speaking like a man who considered the point settled, even to his own satisfaction. I do not think it hypercritical to insist upon this; for it seems to me, that P. E. C. has given to Du Pin's testimony, a degree of *positiveness* which it does not possess, and which materially alters the weight of it. If I am wrong, every one can easily correct me, for I have given both quotations word for word.

But there is another point, concerning which P. E. C. might have availed himself of Du Pin's testimony, where he has omitted to do so, although not in precisely the order of connexion. I shall now call attention to it. Towards the close of his article, P. E. C. makes the gratuitous assertion that Vincent wrote his Commonitorium under the name Peregrinus, because he intended it as an attack on St. Augustine, and was afraid to come out with his own name: and then follows a very edifying burst of indignation, against such a "*skulker*." Now, were it proved that Vincent did write his book against St. Augustine, then this conjecture concerning the title he assumed, might be allowed. But what is the fact in relation to it? Says Du Pin, (vol. i. p. 483, edition quoted by P. E. C.,) "These monks of Lirins had a custom of concealing themselves under an appellative name." He is speaking of some sermons published under the name of Eusebius, and continues, "Perhaps this title was given to these sermons because the author was not known, or because those who composed them would not name them otherwise, *according to the custom of Lirins.* For this reason it is that *Vincentius of Lirins took the name of Peregrinus, in his Commentary,* Salvian of Timotheus," &c. What a set of skulkers must these monks of Lirins have been! What a pity is it, that when the reading of two columns from his former quotation, might have saved P. E. C. so much trouble of spirit, and such pangs of conscience, about "reserve," and "skulkers," and Oxford endorsements of Jesuitical principles, he should not have done it; or if he did, should have so soon forgotten it. I shall again have occasion to refer to the testimony of Du Pin, in connexion with some other of P. E. C.'s assertions, and I therefore leave it here.

The authority next adduced, is Cave, in his Historia Literaria. But inasmuch as the limits of the present article will only allow me to notice quotations or references which do not seem altogether fairly made, and this does not come under such censure, I shall here omit it. Cave's testimony will however be considered hereafter.

Lardner is next cited as a witness to the Semi-Pelagianism of Vincent. "Lardner, a most extensive reader among ecclesiastical writers, and impartial in this case especially, i. e. Vincent is generally called a Semi-Pelagian. True, Lardner does say so, but he says more. I cite from the 8vo. ed. vol. v. p. 216: "Vincent is generally called a Semi-Pelagian, and reckoned an adversary of the Augustinian doctrine: *nevertheless, as he is severe against all heresy in general, so particularly against Pelagianism.*" The italicised words, Mr. Editor, appear to me to form rather an important part of what Lardner "hesitates not to say."

I shall not here stop to consider how far a man's own recorded words should be received as ascertaining his views, in opposition to even the most ingenious conjecture, for I have already written what will perhaps occupy more space than it is worth. In another number I propose to present the testimony of Baronius, Pagi, Basnage, Cave, and the writers cited by Grisler, and referred to by P. E. C., together with some observations on the subject of Vincent's rule, and how far his Semi-Pelagianism, if proved, would affect it.

In concluding the present number, I would say very plainly, that while I consider all the writers referred to by P. E. C., whose words I have above given, to have been very unfairly represented, I do not believe, that even did they say all that P. E. C. would make them, the point would be proved. Neither the Biog. Universelle, Du Pin, or Tillemont, adduce any arguments to prove Vincent's Semi-Pelagianism. The two former writers only name certain persons who thought him so, and Du Pin merely says he was *very probably* so. This is not enough. Nor does Lardner do much more: for he only quotes at some length the opinion of Basnage. The question, therefore, thus far, is completely unsettled, except so far as the weight of the authorities quoted incline the mind one way or another; and they, I believe your readers will agree, are not nearly so weighty against Vincent as P. E. C would make them. Unprejudiced minds, however—it may be that my own is not so—will be able to decide this question for themselves, from the quotations above given; and if they decide that these do support P. E. C. to the extent that he claims, and that they have been fairly quoted by him, then although I lose my case, I shall still have the satisfaction of having in some degree aided in establishing the truth: and that established, it is of little consequence what becomes of private opinions.

To avoid the suspicion of being accessary to heresy, which according to P. E. C. is "manufactured" by "students, not working clergy," I subscribe myself, Mr. Editor, what I really am,

A Parish Priest.

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

Wednesday, December 15th.
Friday, December 17th.
Saturday, December 18th.
Ember Days.

(Continued.)

The effects of baptism are further set forth in these passages:—"By one Spirit are we all baptized into one body." "Now ye are the body of Christ." (1 Corinthians 12: 13, 27.) Which body is, in the next verse, called "the Church," agreeably to Ephesians 1: 22, 23, "the Church, which is His body."

Hence it appears, that the privileges just seen to attend baptism, are connected, by the wisdom of God, with that union with His Church, which is effected by baptism. This Church is a visible society, for it is entered by a visible ordinance, and is distinguished by a visible ministry, as appears from 1 Corinthians, 12: 28. In the first Epistle to Timothy, St. Paul gives him directions for the choice of fit persons to serve in the two lower grades of the ministry, and adds:—"These things write I unto thee that thou mayest know how thou oughtest to behave thyself in the house of God, which is *the Church of the living God.*" Here is additional evidence that the body or Church of Christ, in union with which such inestimable privileges are possessed, is a visible society under a visible ministry.

"By one Spirit are we all baptized into one *body,* and have been all made to drink into one Spirit." (1 Corinthians 12: 13.) Here the connection between that union with the Church which is effected by baptism, and participation of the influences of the Holy Spirit, is clearly set forth.

In the second chapter of Ephesians, verse 16, St. Paul speaks of Christ having reconciled "both" Jews and Gentiles "unto God *in one body,*" and giving "both access, by one Spirit, unto the Father." Compare this for illustration with the above mentioned 1 Corinthians 12: 13. In the last four verses of the same chapter of Ephesians, he changes the figure, but obviously retains his design of representing union with the Church of Christ as the appointed means of possessing the privileges, and advancing in the piety of the Gospel.

In the fourth chapter of the same Epistle, verses 11, &c., St. Paul declares that the divine purpose in sending religious teachers was "for the edifying of *the body of Christ;*" and proceeds to illustrate most clearly the same truth that it is in that body, the Church, that the blessings of the Gospel are to be enjoyed, and its faith and piety cherished.

It is "the *Church* for which Christ gave Himself." (Ephesians 5: 25.) The spiritual good which He would accomplish by His transcendent love in our redemption, is to "present to Himself a glorious *Church,* holy and without blemish;" (v. 27;) to which end He "nourisheth and cherisheth *the Church.*" (v. 29.)

"Not holding the *Head*"—that is, not maintaining union with the *body*—is represented (Colossians 2: 18, 19) as proud rebellion against the order of Christ, to be most assiduously opposed by all true believers; while the reverse—"*holding the Head,*" by faithful union with the body or Church of the Redeemer—is declared to be the means whereby spiritual "nourishment" is to be "ministered," Christian unity preserved, and the disciples of the Lamb to increase "with the increase of God."

From the above considerations, it is hoped that it will be conceded to be a doctrine of the Gospel, that baptism is the divinely appointed mode of admission into that Church which is a state of covenant-relation to God, wherein He condescends to maintain a special connection with His people, pledging Himself to confer on them His grace and everlasting favor, on condition of their faith and obedience. Unlike human covenants, however, in which the parties are upon an equality, all the favor is here conferred by God, and all the benefit received by man. Admission, therefore, to the privileges of the covenant, must be solely a grant on the part of God. Consequently the rite which He has been pleased to appoint for bringing the parties into the covenant, must be administered by Him, or by an officer appointed by Him to act in His name. The administering of this rite, therefore, becomes an appropriate and peculiar function of their office who "are ambassadors for Christ, by" whom "God" speaks, and who act "in Christ's stead," (2 Corinthians 5: 20;) "unto" whom "a dispensation [illegible] 17;) and who are vested with "the ministry of reconciliation" between God and man. (2 Corinthians 5: 18.) Accordingly, the discipling of "all nations" by "baptizing them," (St. Matthew 28: 19,) was a part of the commission given by Christ to the ministry of His Church; and wherever notice is subsequently taken in Scripture of the administration of this ordinance, there is either express mention of its having been by an apostle or other minister; or the context naturally leads to such a conclusion; or there is an entire absence of all allusion to the administrator, and consequently a call for the application of that fair rule of interpretation which requires that what is doubtful should be judged of by what is clear and evident.

Truly high and holy is that function of the Gospel-ministry which consists in the administration of Christian baptism. Those invested with it should be filled with the most reverential feelings of gratitude that they are admitted to the exalted honor of acting in God's name, and placing His seal to the covenant wherein are pledged to men all the great things done for them by the inestimable love of God in the redemption that is in Christ Jesus. And among the devoutest and most constant of the Christian minister's prayers, and a leading object ever kept in view as demanding his most solicitous pastoral labor, should be, that those to whom he has administered this blessed sacrament may be ever sensible of its sacred and momentous import, ever devoted to the faithful fulfilment of its obligations, and saved the awful guilt of rendering null, or rather a means of increased sinfulness and condemnation, a sacrament by which God designed the sanctification and salvation of recipients. And for the same end the minister should see that nothing is wanting on his part to invest the administration of holy baptism with whatever can rightly draw thereto the reverence of the people, and their due estimate of its high and holy character, and its momentous issues for time and for eternity.

(*To be continued.*)

Saturday, December 25th.

The Nativity of our Lord, or the Birth-Day of Christ, commonly called
CHRISTMAS-DAY.

(*Concluded.*)

How this double nature can exist in Him whose birth we celebrate, how he can be thus both Man and God, let them ask who, by searching, can find out God, and the Almighty unto perfection. That God can take to Himself the human nature, none who acknowledge His omnipotence can deny. *How* He can effect it we have no means of knowing, except as far as He is pleased to reveal it. The only question is, whether God has been pleased to effect so mysterious a union; and this can be learned only from Himself. In the proofs above cited of the two propositions that Christ is Man, and Christ is God, we have evidence, convincing to every reasonable mind, that God has been pleased to take the human nature unto Himself. Leaving, then, to those who aim at bringing the Infinite to a level with their finite comprehension, to doubt of this because they cannot understand it, or to attempt to render it thoroughly comprehensible, let the humble Christian be satisfied meekly to trust the word of God, and yield the persuasive motive offered by this mysterious truth, to bless the infinite wisdom and goodness of our heavenly Father for thus providing for the all-sufficient discharge of the gracious offices which Christ sustained.

The chief of these was that of Redeemer, for which this union of the divine and human natures eminently qualified Him. While the latter enabled Him to undergo the sufferings and death essential to that office, the former gave to these a value which those of no created being could possess, and an infinity of merit to which none could ever attain who had sins and failings of his own for which to answer. By His divinity, also, He was enabled to sustain, what must have more than crushed any created being, the penalty incurred by the accumulated guilt of the *whole world.*

The Redeemer, also, besides dying for the sins of men, was to render meritorious obedience to the divine law, as the price of grace and mercy to the redeemed. As He was God, the obedience which He rendered was, of course, perfectly gratuitous. Being the result of no claim upon Him, it deserved reward, and this proportioned to the infinite merit of divinity. For the same cause, also, this reward could not be needed by Himself. It is, therefore, His to give to whom He will. He confers it on His people in the form of that divine grace and mercy, of which, otherwise, they could not be justified in the faintest hope.

Another office of Him whose birth we now celebrate, is the establishment and promulging of a religion, the doctrines and precepts of which embrace the various conditions required of us in order to our being fully benefitted by His functions as our Redeemer.

A special branch of this office is His establishing a Church, in which His people are to be united to Him as the members of His body; and in which are provided the pledges of His grace and mercy, and the means that He has been pleased to appoint, and promise to bless, for their enjoying that grace and mercy, whereby alone holiness here, and everlasting happiness hereafter, can be their portion.

Would we, then, rightly celebrate this exalted festival, we must receive Christ, as He is revealed to us, in His true character as both God and Man; we must repose, with undivided faith in its merits, on His mediation, as alone sufficient to recommend us to the favor of God, and sanction our hope of His mercy and blessing; we must, with sincere contrition, repentance, and humility, feel the burden of those sins which rendered necessary the interposition of His love; we must, as an indispensable condition of being saved from their eternal consequences, resolve and strive to renounce them, and walk in newness of life; we must give all diligence in application to the course of religious and moral duty which He requires as evidence of the genuineness and sincerity of the Christian profession. And for these great ends we must cultivate the true faith of the Gospel, and in its exercise maintain that union with Christ, and that constant partaking of His grace, which He has connected with devout fidelity as members of His Church. Awfully aggravated will be our guilt, if we refuse to be sanctified and saved by His unspeakable mercy. All rejoicing at this holy season is out of place, if we are estranged, in heart and life, from the pure and holy religion which He designs for our good. Then more fitting is it that we weep and lament for the miseries which will come upon us, unless, with hearty repentance and true faith, we turn unto Him. Coming, as at this time, as our Redeemer, He will again come as our Judge. If then the righteous scarcely be saved, where shall the ungodly and the sinner appear?

They only have now cause for joy, who, truly receiving Christ in the gracious offices in which He comes, are united to Him, in His mystical body, the Church, by a true and living faith. He comes unto them and makes His abode with them, in all the fulness of His grace, mercy, and truth—their aid in weakness, their comfort in sorrow, their light in darkness. He will come to them, and be their refuge and strength, a very present help, in the hour of death's near approach. His rod and staff will comfort them as they pass through the valley of the shadow of death. His Spirit will light up joy and blissful hope in their rest in paradise. When He comes to final judgment, His presence will shed light and life upon them; the bright beaming of His countenance will dissipate all fear; and His loving accents of welcome bring them to the everlasting joy of His Father and their Father, His God and their God.

Sunday, December 26th.
St. Stephen the Martyr.

This saint has been emphatically styled by the Church *the Martyr,* probably on account of the distinguished honor of his having been the first to suffer death in the cause of Christ. For the same reason his memory is celebrated immediately after the festival of the Nativity.

St. Stephen was one of the seven ordained by the apostles on the occasion mentioned in the sixth chapter of the Acts. Of the nature of the office to which they were admitted, there is a difference of opinion. They are, by common consent, regarded as having been of the order subsequently denominated deacons. A modern idea has some currency among Christians, that this is not an order of the *clergy,* but rather a *lay* ecclesiastical function. It would appear, however, that the requisition that they should be "men full of the Holy Ghost and wisdom," (Acts 6: 3;) and the facts, that they were set apart by prayer, and the laying on of the apostles' hands, (v. 6,) of one of them (St. Stephen) being immediately represented as a leading preacher and defender of the Christian faith, and of another (St. Philip) being soon known as both preaching and baptizing, (Acts 8: 5—12, 38,) are in clear unison with the primitive and constant Catholic doctrine, that they were ordained to the ministry of the Church. This is corroborated by the mention by St. Paul, of *deacons* as a grade in the ministry distinguished from two superior grades.* And in accordance with the whole, is the primitive, and until modern times unquestioned, Catholic doctrine, that deacons are the third of the three divinely constituted orders of the Christian ministry.

This doctrine, with a particular application to St. Stephen, is clearly maintained by the Church in the collect in "The Form and Manner of Making Deacons." This language is there used:—"Almighty God, who didst inspire Thine apostles to choose into the Order of Deacons the first Martyr, St. Stephen, with others; mercifully behold these Thy servants now called to *the like office and administration.*" The office and administration here named are clearly held to be those of the lowest of the three grades of the *ministry.* To *such* office and ministration, therefore, and not to a *lay*-diaconate, the Church holds that St. Stephen was chosen by the apostles, under divine inspiration. Hence it also appears to be the Church's doctrine, that the office of deacons is a clerical and not a lay function, and is the lowest of three ministerial grades, not by mere ecclesiastical order, or mere expediency, but by *divine appointment.*

The character of St. Stephen is expressed with brevity, indeed, but with a fulness of import to which nothing could be added, in the simple inspired record—"*A man full of faith, and of the Holy Ghost.*" (Acts 6: 5.)

However the latter expression may have referred to the miraculous powers with which he was invested, it undoubtedly embraced also those ordinary gifts and graces of the Spirit which make up the Christian character. And in this sense it must be true of every one who would maintain consistency of Christian profession, that he is "full of the Holy Ghost." The most prominent of the gifts and graces which the Holy Ghost imparts, and that, indeed, which must enter, as a component, into every other, is *faith*—the great essential and fundamental principle on which man is to hold communion with his God, to receive His blessings, and to conform to His will.

The genuineness of his faith, and the sanctifying and sustaining influences of the Holy Ghost, were peculiarly manifested at the close of the very short ministry of this holy man. When summoned before the council at which he was to plead his cause, and to which he was brought with the fixed determination of taking away his life, the sweet consciousness of rectitude, the holy resolution of remaining firm even unto death, sure confidence in the supporting power of his Master, lively solicitude for the sacred cause to which he was devoted, and kind and benevolent feelings even towards his cruel persecutors, gave to his countenance the impress of superhuman dignity and loveliness. "All that sat in the council, looking steadfastly on him, saw his face, as it had been the face of an angel." (Acts 6: 15.)

Having proceeded to a considerable length in his defence, the rage of his adversaries could be no longer restrained. "They were cut to the heart, and gnashed on him with their teeth." (Acts 7: 54.) He knew in whom he trusted in this near approach of danger. "He looked up steadfastly into heaven." (Acts 7: 55.) His trust was not in vain. His faithful and confiding look was answered. He was permitted to "see the heavens opened, and the Son of Man standing on the right hand of God." (Acts 7: 56.) Thither, in all his sufferings, should every pious Christian look. With the eye of faith he will see Him who is always a refuge and strength, a very present help in trouble. Danger is never so near, but that He is nearer still. Necessity is never so great, but that He is altogether equal to its relief. He requires but to be sought, to be looked to, with the eye of true faith and devotion, and the riches of His mercy will be freely extended.

Now came the closest proof of the genuineness of the faith, and the sufficiency of the holy Spirit's influences, which characterized this blessed martyr. He is cast out of the city, and they are stoning him. (Acts 7: 58.) What is the faith which now supports him? Is it that which, resting on distortions of Holy Writ, fabricated by the pride of the weak and corrupted intellect of man, and claiming to be liberal, because of lawless indifference to the greatest and most precious truths of the Gospel, is magnified as the only faith to which human reason can assent? Is it that faith, in short, which would strip of His divinity the eternal Son of the Most High God, and thus cut from the Gospel its very heart? Hear the prayer which *his* faith dictates—"Lord Jesus, receive my spirit." (Acts 7: 59.)

And did he die with the purpose of idolatry in his heart, and its impious invocation on his lips? Did he pass by his God, his faithful Creator, and commend his soul to a fellow-creature? Selected for the soundness of his faith, and the spirituality of his character and life, and in consideration of them, just put into the ministry by the blessed apostles themselves, is he ignorant of the pure doctrine which they inculcate, or guilty of wilful departure from it, in a matter so replete with blasphemy and idolatry? What shall we think of that boasted refinement of intellect, which can for a moment harbor such a conclusion? And what of the real use or merit of the boasted learning, which can leave the mind exposed to the weakness and folly (God grant it may be nothing worse!) of thus concluding?

No: the dying martyr's prayer is the prayer of true faith, and of sound and enlightened reason. He knew that Jesus was He who heareth prayer, and is willing and able to answer it. And what pity should we feel for the weakness, and what horror of the impiety, of that system of professed Christianity which withholds from Him this bounden offering, and even acknowledgment of the nature and attributes which render it His due? In the spirit of the further supplication of this blessed saint, we would raise in behalf of the followers of this system, the humble ejaculation, "Lord, lay not this sin to their charge." (Acts 7: 60.) May Jesus extend mercy even to those who will not ask it of Him!

"Lord, lay not this sin to their charge." Yes, such was the prayer of the saint whom the Church this day delights to honor, for the very men under whose cruelty he was, at the very time, sinking into death. How gloriously illustrative of the mild, patient, and forgiving temper of the Gospel! And how infinitely, not only in a religious point of view, but even in the scale of moral worth and strength and dignity of character, does such a temper raise its subject above the wretched and degraded slave of anger, malice, and revenge!

With such a spirit of faith and Christian charity, we need not wonder that his death should be recorded in the beautiful and simple figurative expression, "he fell asleep." (Acts 7: 60.) Gentle, even under circumstances of peculiar pain and suffering, is the death of him who has Jesus for the guardian of his soul. O! who would embrace the false, cold, and cheerless doctrine, which will not own and seek Him as such? Who, for the few and fleeting pleasures of sin, would perfect that support and comfort, in nature's last trial, which can come but from one source—Jesus, who died that He might overcome death, and give the victory to His faithful people?

Monday, December 27th.
St. John the Evangelist.

Many of the leading events recorded of this eminent apostle were noticed under the head of the festival commemorative of his brother St. James the Apostle, (July 25th) in whose company they occurred.

It was the distinguished honor of this saint to be "the disciple whom Jesus loved," (St. John 21: 20) that is, for whom He entertained a *special* regard and affection.

The enemies of our religion have sometimes pretended to find in it the objection that it is unfavorable to special friendship, and merges all social regard in the love which it bids us cherish for all mankind. Besides, however, the many other proofs to the contrary with which the Bible is replete, we have, in the case now before us, as well as the deeply interesting one of Lazarus and his sisters, (St. John 11,) that best of precepts, the *example* of our Lord, in favor of that affectionate private friendship, so adorning to the character, and the source of so much pure and elevated enjoyment, which the heart of true sensibility delights to add to the more enlarged and universal love of man which the Gospel enforces.

(*To be continued.*)

Tuesday, December 28th.
The Holy Innocents.

The Gospel for the day contains the history of the event it celebrates.

The victims of Herod's cruel edict have ever been regarded by the Church as entitled to the distinction of martyrs, inasmuch as they died in the cause of Christ, and by their deaths contributed to strengthen the evidences of His religion.

The several circumstances connected with this case, as recorded in the chapter whence the Gospel is taken, present a few heads of practical reflection.

(*To be continued.*)

Saturday, January 1st.
The Circumcision of our Lord Jesus Christ.

The event this day commemorated is the admission of Christ, by the ordinance appointed for that purpose, into the Church of God; circumcision being then, as is baptism now, the divinely appointed means of such admission.

Dies Sanctus.

(*To be continued.*)

For the Churchman.

Mr. Editor,—Your correspondent P. C. asks me "to show wherein in this"—(that is, declining to give notice of a "missionary meeting," and objecting to the wasteful expenditure of missionary funds)—"I differ from those persons who refuse, upon private scruples, to read the ante-communion service." I answer, simply because in the one case the Church speaks *with authority,* and in the other case only *recommends.* Let P. C. point to the canon or rule, in which I *am ordered* to make a collection in any particular way, or to make any at all, unless in my judgment I think best, and I will do it as readily as any one, and will submit my "private judgment." Let the bishop issue such an order, and I will comply.

I hope this explanation will commend itself to the "common sense" of P. C., who, I am very sorry, charges me indirectly with a "*cowardly way* of overawing opponents." I can bear the charge of wanting "common sense," but I do not like to be called a "coward."

Your correspondent "Consistent," charges me with carrying on a "crusade against the Board of Missions." I know not what the Course of Sermons in St. John's Church has to do with this subject. I truly am grateful to my brethren for the very able sermons they have delivered. I am thankful that such a numerous congregation has attended to hear them; and I doubt not they will be instrumental of doing much good. It seems to me there is a great difference between a regular course of religious instruction, preceded by the regular service of the Church, and those "spasmodic efforts" at these "got up" missionary meetings, when the Rev. Mr. A., and sometimes brother B. and C. make "eloquent appeals," and when the Church is, in fact, turned *into a conventicle*—and for what purpose? To obtain money to send missionaries to preach the doctrines of *the Church,* and *to introduce her solemn services.* What thinks your correspondent of this? Is it *consistent?* I know, Mr. Editor, the views which I expressed in the answer to the Rev. Mr. Carder's note will not be approved either by the committees who disburse the missionary fund, or by the secretaries who receive so large a portion of it for salaries, &c. &c.

Until the Church speaks *authoritatively,* and tells me I must contribute to support Mr. Boon in *his efforts to convert the* Chinese—Messrs. Robinson and Southgate and their families *in their "labors" to enlighten the* Patriarch of Constantinople, (who, by the way, they never have seen,) and *to reform the Greek Church*—Mr. Hill and his associates as *school-teachers* in Greece—or to pay two thousand dollars apiece to two agents—I shall not "drive on a crusade" against, but shall withdraw from this Society, and let it alone.

I hope, Mr. Editor, if any further communications are made, they will be under the *real name* of the writers, that we may know *how disinterested* are these contributors to your highly useful paper.

E. M. Johnson.

Dec. 20th, A. D. 1841.

THE CHURCHMAN.

SATURDAY, DECEMBER 25, 1841.

The necessity of sending our paper to press a day earlier than usual, must be our apology for any omissions or marks of haste that may be seen in it.

We cannot forego a passing expression of thanks to our correspondents, though we have neither time nor room for the remarks which we had designed to offer.

The communication of "F" is worthy of all commendation, and will, we are confident, receive from all our readers, and especially from our brethren of the clergy, the attention which it deserves. The plan which the writer suggests has been followed, as he informs us, in his own parish, with the most beneficial results.

The masterly article on Vincent of Lirins should secure for the writer the warm acknowledgments of our readers. It is painful to see journals in our own Church lend themselves to the work of perpetuating prejudice and disseminating error; but it helps to reconcile one to the infliction, when, as in the present instance, the abettor of error is so quietly and tenderly crushed.

Our next paper will contain another capital article from "Vermont," which reminds us that we should acknowledge also, with thanks, the communication of "I. H. H."

A larger space than usual is devoted to the notice of new books, and still we have several, mostly for the young, unnoticed. "Joan of Arc" (Appleton & Co.) deserves to be mentioned, for its fine prints, handsome paper, and large type. "The Child of the Church," from the Sunday School Depository, 28 Ann-street, is written on sound principles, and with admirable tact.

We may not omit in this hasty summary to say a word of Mr. Johnson's sermon, on Sunday evening last, which was marked by a characteristic frankness, and proved that the interest in the series was not likely to abate.

The notice in the Banner of the Cross of the excellent Church Institution, St. Mary's Hall, Burlington, will appear in our next.

The Rev. Mr. Odenheimer of Philadelphia has favored us with an edition of Bishop Wilson's devotional Works, arranged in a new and more convenient form.

Our able correspondent "Dies Sanctus" has awakened a train of reflection so instructive and appropriate to the season, that nothing more can be expected of us, or indeed is possible for us, than to wish our readers a happy Christmas.

Medical and Physiological Commentaries. By Martyn Paine, M. D., A. M. *In two volumes.* New York: Collins, Keese & Co. London: John Churchill. 1840.

We have delayed an acknowledgment of this work in the expectation that a writer of kindred pursuits with the author would enable us to give it a notice in some degree adequate to its merits.

In two royal octavos of nearly eight hundred pages each, the learned author discusses the most abstruse subjects of medical philosophy, and pours on them a profusion of ancient and modern lore. In an age of practical utility there are few professions in which a work so profound and voluminous, whatever be its merits, would meet with a favorable reception. We hope that the medical profession is one of the few, and that the author has received the thanks of his professional brethren for a work which seems like the visitant of bygone days, and brooks not to be judged by the standard of an age which has substituted pamphlets for folios, and exchanged the depths of science for its surface.

We cannot presume to offer a critical judgment on a work which is wholly without the sphere of our own studies and pursuits. In reading such portions of the work, however, as are most congenial to our tastes, we have been gratified to observe the deference of the author to the Inspired Records, and the ready support which he gives, as occasion offers, to the principles of Natural and Revealed Religion. In his chapter on the Vital Forces, in his Appendix on Spontaneous Generation, and in various other parts of his works, and especially when Geology crosses his path, we find him waging a determined opposition to infidel theories, sweeping away the amphibious schemes that seek support from the Scriptures which they impugn, and honestly advocating those views which are in accordance with the Sacred History, and deducing new proofs of its inspiration from the discoveries of science.

In opposition to an author whose philosophy leads him to think that certain "groups of animals" of which he speaks, "were created in the regions in which they are found," and who (as we infer) appeals to Scripture in his support, Dr. Paine holds the following language:

"We are distinctly told that all animals upon dry land were cut off by the deluge, except a male and female of each species, which were preserved in the ark for the propagation of their respective races. What is the obvious final cause of this arrangement? Clearly, that all future terrestrial animals should be perpetuated from the antediluvian, whilst the act of preservation as distinctly implies that there would be no creation of animals afterwards. This obvious conclusion is also distinctly affirmed in the Mosaic Record, since we are told that the Almighty ended the work of Creation on the sixth day; whilst we have no intimation that He ever resumed it, or ever intended to. And that such is the plain construction of the Record is confirmed by the act of preservation in the Ark. It was the obvious design of this preservation, that the species of each animal might continue to be perpetuated according to the laws which were ordained on the day of Creation; and, considering the analogies which prevail in the operations of Providence, this method of perpetuation must be regarded as a proof that there has never been but one creation of animals, and that no one has sprung into existence spontaneously. This consideration operates, also, as a proof of the Record, since nothing could have been easier than for God to have made another Creation after the flood, and nothing more natural to an impostor than to have affirmed such an act of Creation, whilst the account by Moses is, abstractedly, in the highest degree improbable. But, that all he has stated on this subject is literally true, has been subsequently rendered in the highest degree probable by the absolute silence of all profane history as to the appearance of any new species of animals, or of plants, in countries whose natural history has been long explored."

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"No man has ever been yet able to say, that the species of this animal, or of this plant, or of this earth or metal, or of this simple element, was not created at the time which is indicated by Moses. Even as to the extinct species, the whole proof in relation to their anterior creation rests upon contingencies about which geologists are utterly discrepant. The very extinction of a multitude of distinct species of animals, could the fact be shown, as it certainly cannot, would be a proof of their independence of spontaneous generation; since there are others living which have the closest affinities with the reputedly extinct, yet a whole genus cannot recall the species it has lost. But, that new animals have been created since man began to record his observations of nature, is the sheerest hypothesis. The species, too, in respect to organization, remain exactly the same that they were two thousand years ago, have the same functions, habits, &c., no partial transmutation of one into another, whilst the seeds which are preserved with the Egyptian mummies produce exactly the same plants that now flourish, and their flowers emit exactly the same odor. And since it does not appear that the same plan of preservation was observed, or was necessary, in respect to plants, as was adopted with animals at the flood, and since we have no facts to the contrary, but every reason to believe that no new plants have come into existence subsequently to that era, this is a farther proof of the universal accuracy of the Mosaic account of Creation, and conclusive against the doctrine of the spontaneous generation of animals."

Another writer who says: "Those causes which are known to operate on the living body, influencing its growth and its functional movements, if we know nothing to the contrary, it is most natural to infer are those which gave origin to it;" who infers from the general analogy of nature that "The Deity created living beings by the slow and gradual operation of certain laws, instead of calling them into existence at once by a word;" and who gravely argues that *the laws of gravity, light, heat, sound, smell, touch, &c., formed the bodies of living beings,* Dr. Paine despatches as follows:

"Here we have, as usual, a begging of the whole question,—a denial of what is called the vital or organic force. 'If we know nothing to the contrary.' says our author,—the 'contrary' being the very gist of the proof upon which the vitalist relies for his conclusions. And then as to our author's creative powers, we regard the three first, viz: 'gravity, light, and heat,' as mere 'agents,' which excite the vital forces, bring them into action; and as to 'sound, smell, and touch,' if they must be creative 'laws or agents,' we think our author will admit that they did not create themselves. But allowing, 'in the present state of medical science,' the foregoing 'laws or agents' to have been the immediate cause of the existence of animals, by which of them,—or by all of them, —does the worm crawl? If by neither, whence came the power of crawling, and what is it? Whence came the understanding of man, and what is it? Is it 'gravity,' vis inertiæ? What was it that created those creative 'laws or agents?' Perhaps the 'Deity,' by His immediate Fiat. Is there, then, nothing abrupt in these instances,—nothing to supply some analogy that conflicts with the 'general analogy of nature,'—nothing to show that there is no violation of analogy in denying that animals and vegetables came into existence, originally, 'by the slow and gradual operation of certain laws?' Allowing, then, as it must be, that the physical powers, and the foregoing 'laws and agents,' and inorganic matter, were the results of One Great Creative Power, He certainly might have endowed them with the property of generating animals and vegetables. But, taking the analogy which our opponents employ with so little hesitation, the conclusion that He did so endow them debases philosophy, and the mind itself; since all that we know of the forces of physics, and of inorganic matter, assures us that the former presents nothing analogous to the phenomena of life, and that the latter is utterly at variance with organization. The theory, therefore, suppose the creation of a structure and of powers, of which the agents are totally destitute. Take even the most opportune condition of matter for its vivification, an organized machine of the most simple or the most complex structure, either animal or vegetable, as soon as the principle of life is extinguished; can any physical power, or any known agent, reanimate that machine? On the contrary, the more those forces and agents are brought to operate upon it, the more rapidly is it resolved into its primary elements. (Vol. I. p. 92.) It follows, therefore, by that philosophy which guides our adversaries, that all organized matter was, primarily, a direct emanation from That Power Who created the forces of physics and inorganic matter; and, in the words of Byron,—

"Such as Creation's dawn beheld, thou rollest now."

But 'all matter has certainly arisen out of the globe, for we find it returning to it again;' and this is another proof of the truth of the Mosaic Record of Creation and of our position."

It may seem to some of our readers that the learned author is wasting his strength on the exploded fancies of a past age, or the transcendental dreams of another country. Not so. The writer who advocates the above Atheistic theory is one of our own age and country, disseminating his tenets through a periodical of high reputation. Dr. Paine's labor, therefore, in such a case, is anything but gratuitous; and we sincerely hope that in his efforts to eradicate the noxious weeds of Atheism, he will have the sympathy and support of the best members of his own profession, as he will certainly have the thanks of every member of ours.

Rev. Dr. Henshaw, of Baltimore, has published a sermon on the death of Bishop Moore.

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* 1 Timothy 3: 1—13; where Timothy is evidently addressed as chief in the Ephesian Church, with bishops and deacons as his subordinate aids in the pastoral office.

The Bishop of this Diocese has authorized us to publish the following letter addressed by him to the Archbishop of Canterbury, respecting the movements of the Rev. James C. Richmond. It is perhaps proper to state that it was written before the Bishop had seen Bishop Griswold's Circular, and when he knew of its existence and general tenor only by report.

The same letter, *mutatis mutandis*, has been also sent to the Bishop of Glasgow, the Primus of the Scottish Church.

New York, November 26, 1841.

My Lord:—

The Rev. James C. Richmond, a presbyter of my diocese, having, as I am informed, embarked for England with an object in view—including the obtaining of consecration to the episcopate—which will probably be brought to your Grace's notice, I think it my duty to apprise you that this step has been taken by him without any consultation with me as his diocesan, and without the least sanction, direct or indirect, of the Church to which he belongs. He sent to the House of Bishops, in our late General Convention, a memorial respecting the same object which I understand he has now in view. The House declined entertaining the subject, or expressing any opinion touching its merits; but promptly, and I believe unanimously, passed a resolution *giving him leave to withdraw his memorial.*

As I am informed that Mr. Richmond has with him a document signed by the Bishop of the "Eastern Diocese," who is the senior member of our House, which may be supposed to have a character and bearing unintended by the venerable signer, I think it my duty further to remind your Grace that the senior or Presiding Bishop of our Church sustains no relation, as such, to the bishops in their diocesan capacity, or to their clergy or dioceses; and that a presbyter or deacon of this Church, except he belongs to the particular diocese of the senior or Presiding Bishop, has no other connection with him than with any bishop not his own diocesan.

Your Grace will probably be gratified to learn that the triennial General Convention of our Church has recently held a session of great interest, and indicative of a most encouraging degree of prosperity and harmony in this portion of CHRIST'S Catholic Body.

All our bishops—twenty-one in number, including the Bishop of Delaware, consecrated during the session—were present. It is painful, however, to be obliged to add, that since the adjournment of the Convention, we have lost by death the oldest of our number in age, and the second in official seniority, Dr. Richard Channing Moore, Bishop of Virginia, in the eightieth year of his age, and the twenty-eighth of his episcopate.

With sentiments of high veneration and esteem for your exalted office, and for the eminent talents, and personal virtues, for which you are so extensively known, I have the honor to be,

My Lord,
Your Grace's
Humble servant in CHRIST,
BENJ. T. ONDERDONK,
Bishop of the Diocese of New York.

His Grace the Lord
Archbishop of Canterbury.

DIOCESAN MISSIONS.

We are requested to state that in the list of Missionary Stations sent to us for our last, there was the accidental omission of *Clermont, Columbia county, and Redhook, Dutchess county*, which, with the Rev. Ravaud Kearny as missionary, was among those reappointed until the first of January next.

By an error in punctuation, Canton, in St. Lawrence county, is made to appear as connected in the same station with Waddington and Norfolk. This is not so. *Canton* is one station, and *Waddington and Norfolk* united are another.

THE CHRISTMAS BELLS: *A Tale of Holy Tide; and other poems. By the author of "Constance," "Virginia,"* &c. New York: D. Appleton & Co., 200 Broadway. 1842.

Some of these poems are old acquaintances, having already appeared in our columns. Others of them again are happier effusions than any with which the author has favored us. The Christmas Bells especially is a spirited and really poetic creation, and will be read with pleasure by all the lovers of poetry. We give the first part, though it conveys an inadequate idea of the whole:

HOW THE BELLS RANG AT CHRISTMAS TIDE.

The bells—the bells—the Christmas bells—
How merrily they ring!
As if they felt the joy they tell
To every human thing.
The silvery tones, o'er vale and hill,
Are swelling soft and clear,
As, wave on wave, the tide of sound
Fills the bright atmosphere.

The bells—the merry Christmas bells—
They're ringing in the morn!
They ring, when in the eastern sky
The golden light is born;
They ring, as sunshine tips the hills,
And gilds the village spire—
When, through the sky, the sovereign sun
Rolls his full orb of fire.

The Christmas bells—the Christmas bells—
How merrily they ring!
To weary hearts a pulse of joy,
A kindlier life they bring.
The poor man on his couch of straw,
The rich, on downy bed,
Hail the glad sounds, as voices sweet
Of angels overhead.

The bells—the silvery Christmas bells—
O'er many a mile they sound!
And household tones are answering them
In thousand homes around.
Voices of childhood, blithe and shrill,
With youth's strong accents blend,
And manhood's deep and earnest tones
With woman's praise ascend.

The bells—the solemn Christmas bells—
They're calling us to prayer;
And hark, the voice of worshippers
Floats on the morning air.
Anthems of noblest praise there'll be,
And glorious hymns to-day,
TE DEUMS loud—and GLORIAS:
Come, to the church—away.

Nor can we refrain from annexing another specimen, which will awaken in our readers a desire to possess themselves of the volume; which, by the by, is very handsomely and very tastefully brought out.*

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* The piece alluded to is deferred to our next.

WREATHS AND BRANCHES FOR THE CHURCH. *By a Young Lady.* Boston: James B. Dow. 1842.

The frontispiece, the motto "Strength and Beauty are in His Sanctuary," the simple and touching dedication "To my Mother," are signs of delicate taste and good feeling in the beginning of this little volume which are verified to the end. It consists of several short fictitious narratives, with appropriate poetical effusions, which, like "Wreaths and Branches," are hung, as it were, on the Holidays of the Church. The conception is ingenious, and the whole performance sprightly and of excellent tendency. It will be found an agreeable volume for the young, for whose benefit, we presume, it is chiefly designed.

LIVE WHILE YOU LIVE. *By the Rev.* THOMAS GRIFFITH, A. M., *Minister of Ram's Episcopal Chapel, Homerton.* New York: Robert Carter, 58 Canal st. Brooklyn: 101 Fulton st.

The author of this book has taken Dr. Doddridge's motto and expanded it into five chapters: Life, a Pilgrimage, a Race, a Conflict, a Blessing, and a Seed Time for Eternity. The epigram of Doddridge is appropriately placed on the title page; and on the whole, we cannot give a better idea of the book than to say that it is such an one as Dr. Doddridge himself would have approved.

Mr. Sears has published No. 3 of Pictorial Illustrations of the Bible and Views of the Holy Land. Each number contains 200 cuts. The present number completes the series.

GEMS FROM THE WORKS OF TRAVELLERS: *illustrative of various passages in Holy Scripture.* New York: D. Appleton & Co., 200 Broadway. 1841.

The design and execution of this work are equally good. A great number of texts are quoted containing allusions to Oriental manners and customs, and are illustrated by quotations from the works of modern travellers. The work was published in England under the direction of the Committee of General Literature and Education, appointed by the Society for Promoting Christian Knowledge. It will be found a valuable help in the study of the Scriptures.

The Rev. William H. Moore, having accepted an unanimous call from the newly organized parish in Manchester, N. H., desires, therefore, that all letters and papers be directed accordingly.

The Rev. A. M. Loutrel requests that letters and papers for him be directed Patterson, N. Y.

BIBLE AND COMMON PRAYER BOOK SOCIETY.

The following communication, which was read at the last meeting of this Society, is one among many gratifying proofs of its usefulness.

Having been induced by one of the members of the Board of Managers of the New York Bible Society to hand in a statement in relation to the Bibles I received from them during the October of 1840, when on the eve of sailing hence for Mobile for a cotton freight, and having had more than double the number from your Society, I have concluded it would not be inexpedient to offer something of the kind to you. Being detained in that port several months, I had a favorable opportunity for distributing not only the sixty copies of the Bible which I received from your Society, but more than as many besides, which I obtained from the New York Bible Society, as well as from the Society in Mobile. I also received from your Society fifty-one copies of the Liturgy, which was not sufficient for the calls made upon me, and which obliged me to solicit some twenty or thirty more from the members of Christ Church, Mobile. I was thus enabled, in addition to supplying my own crew, consisting of twenty-five men and boys, with the Bible and Prayer Book; also to supply nine ships, eight of them American and one English, with one English barque and three American schooners, the whole crews of the latter, including the captains; but of the former, in some cases the officers and crews, and in some only a portion of each. I accompanied each parcel with a lot of selected tracts. There were also many stevedores, laborers and servants, white and black, who were glad to receive, and in fact generally solicited, a copy, with Prayer Book and tracts.

I have thought it might not be unprofitable or unacceptable for me to add a few of the interesting incidents connected with the above matter. The mate of one ship, an entire stranger to me, desired my mate to state to me, that he "had read more in the Bible I gave him than he had all his life before." Another mate expressed much satisfaction that he could get a supply of Bibles for himself and crew, all of whom were desirous to have one; and was led to praise GOD that he was not the only Christian in the fleet, but felt it a privilege to be permitted to come on board occasionally, and hold sweet counsel on the subject of GOD'S word. A third felt constrained to address me a letter of thanks on the part of himself and crew, making a most Christian as well as grateful acknowledgment for their supply; bidding me GOD speed; and praying that I might be the instrument in GOD'S hand of imparting the word of life to many whose souls might thereby be brought into a state of grace. Having been encouraged to commence a school during the long winter evenings we had, chiefly for the instruction of my crew in reading and understanding the Bible, in which my second mate, an intelligent young man, took an active part, especially during my absence to the city, I was much gratified with the result. One or two instances of its influence may not be out of place, connected as they are so intimately with the distribution. Among my crew, composed of the natives of many and widely separated countries, was a Prussian, an old salt who, in addition to being a violent tempered man, was also very profane. In the course of our lessons, he was deeply impressed with the wickedness of profanity, and was also forcibly struck with the command of our Saviour, that "if thine hand offend thee, cut it off, and cast it from thee;" and also taking it literally, made it a rule, whenever any thing of his own irritated him so as to tempt him to swear, to throw it overboard. On one such occasion, he actually threw away a pair of trowsers nearly new.—Now although this was a manifest misinterpretation of the passage, still it evinced, according to my mind, a degree of faith in the integrity of Scripture, and a readiness to comply with its requirements, rarely to be met with in any class of people. I had also a young Swede among my crew, who on our arrival in Mobile Bay could not speak a word of English, neither had he ever learned to read even in his own language. In the course of about three months of evening tuition, he could read distinctly, and answer Bible questions with any of the school. A few days after being paid off, subsequent to our return from the voyage, this young man came to me for a recommendation, which sometimes are required when seamen are plenty, and which I readily gave him, as he had been very faithful and active during the whole voyage. When I handed it to him, I advised him that he had a Bible and Prayer Book, and I hoped he would now make constant use of them; as GOD would undoubtedly bless him if he did; and if he neglected his Bible, GOD would as certainly punish him: for, I added, sailors are just as much bound to be Christians as any other class of men; and that now, knowing his duty, as he had been taught it on board, it would go hardly with him if he heedlessly disregarded it. "Yes, sir," said he, "I mean to use my Bible. You were so kind as to give me a Bible and Prayer Book, and teach me to read in them, for which I feel very thankful, and I assure you I will always make use of them. That is what brings me here now. The other day I saw a brig up for a port I wished to sail to, and went down to see if the captain would ship me. After waiting nearly the whole forenoon, he came down the wharf cursing and swearing, and I walked off without speaking to him. I like my Bible, it tells me it is not good to swear, and I am sure I can now do my duty without it; therefore I do not wish to go on board a vessel where it is practised. To-day I met with the ship I am going to apply for, but they require a recommendation, which I am glad to see, as we shall thereby hope to obtain good men; and I am told the captain allows the men time on Sundays to read the Bible, and is pleased to have them do it. I wish to go where the Bible is looked to—yes sir—I mean to read in my Bible." This is not precisely the language he used, although it is the sense of part of his remarks, for he added much more than I have here stated on the subject. These are, I take it, interesting evidences of the advantages arising from the free circulation of the word of God among seamen; and the Christian loves to hear and loves to repeat the many little incidents that are continually coming before him, under the providence of our Heavenly Father, to show the blessed influences of its sacred truths upon the heart. The fact of these Bibles having been for the most part solicited, induces me to hope that God in His infinite wisdom and mercy is sending forth increased measures of his grace among seamen, and preparing their hearts for that devotion and service to which they have so long and so generally been utter strangers.—During this same voyage, and but a few months after the commencement of our school, the crew, who were mostly drinking men, gratuitously held a meeting by themselves, and nearly all concluded to join the Temperance Society, and without having been particularly addressed on that subject.

May I not hope that these statements, which after all are but a portion of the interesting results of the influence of the Bible among one crew, with the blessing of Providence attending them, may be sufficient inducement for you to give readily such a supply of the book of life, as any piously inclined captain may solicit from you? I would also, in conclusion, add another evidence as it seems to exhibit a fact not generally credited among landsmen; which is, that sailors gratefully appreciate instruction. The second mate before spoken of is poor, and has a family to support. When the crew were paid off, they expressed a desire to pay him for the trouble he had taken in teaching them. This he declined, but agreed to receive any little memento of grateful acknowledgment by which their generosity might be remembered. About this time they were informed he had been promoted to chief mate on board another ship as soon as we had arrived, and inasmuch as he had no quadrant, *that* would be a very acceptable present. As soon as it was suggested to them, (by another person,) they immediately purchased and presented one to him. Now, this was a most happy circumstance, for it was a very necessary instrument for him to have in his new position; at the same time it was an expense he could but illy afford. Is it, I ask, far-fetched for me to assume that these blessed evidences of religious influence have been in a measure a part of the fruits of the efforts of your society? I judge not.

I have been induced to run this statement out to its present length among other reasons, because I am inclined to think that few if any of your society duly appreciate the facility with which seamen may be reached, and in the fond hope that they may be encouraged to extend their efforts in other useful ways for their improvement.

Please accept my grateful acknowledgments for having enabled me, by the liberality of your supply, to become the instrument of usefulness to seamen. Yours &c., respectfully,

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From the London Church Intelligencer.

CONSECRATION.

The Right Reverend M. S. Alexander, professor of Hebrew and Rabbinical Literature, was, on Sunday last, consecrated "Bishop of St. James' Church, in Jerusalem," in the Archiepiscopal Chapel of Lambeth Place. The rite was performed by the Archbishop of Canterbury, assisted by the Bishops of London, Rochester, and New Zealand. The Rev. Dr. M'Caul preached the sermon on this occasion. It is said that the new bishop will have no authority to ordain any clergymen, unless they previously subscribe to the thirty-nine articles of the "Established Church of England and Ireland."

On Monday evening Bishop Alexander delivered, at the Episcopalian Jews' Chapel, Cambridge-heath, a plain, modest, and impressive discourse from the very appropriate texts, Acts, xx. 22, to 24. The Chapel, which has lately been repaired and improved in many respects, particularly in the arrangement of the reading desk, pulpit, and font, was crowded to the full for nearly an hour before the commencement of divine service; but the strictest silence pervaded the entire congregation, who joined with much interest in the various parts of the service. In the course of his sermon, the Bishop spoke with much gratitude and affection of the society with which he had been in connection for fourteen years,—of the members of which he now took leave, not knowing that they would see his face again,—and with much modesty respecting the providence which had called himself, one of the race of Israel, to a knowledge of the religion of JESUS CHRIST, and subsequently to the highest order of the Church's ministry, that he might go as the representative of the English branch of it to Jerusalem. The effect of the cxi. psalm, sung in Hebrew by the children of the Institution at the close of the service, was sweetly impressive.

The hymns sung on the occasion were the following,—the psalm in Hebrew was sung after the sermon:—

BEFORE SERVICE.

Come, thou glorious day of promise,
Come, and spread thy cheerful ray,
When the scattered sheep of Israel
Shall no longer go astray;
When hosannas
With united voice they cry.

Lord, how long wilt thou be angry?
Shall thy wrath for ever burn?
Rise! redeem thine ancient people;
Their transgressions from them turn;
King of Israel!
Come and set thy people free.

Oh, that soon thou wouldst to Jacob
Thine enliv'ning Spirit send;
Of their unbelief and misery,
Make, O LORD, a speedy end:
Lord Messiah
Prince of Peace, o'er Israel reign.

BEFORE SERMON.

Long has the harp of Judah hung,
Neglected, broken, and unstrung,
Beneath the willow's shade;
Whilst Israel's solitary bands,
By foreign streams, through foreign lands,
In saddest moods have strayed.

But since our GOD reveals his face,
And smiles upon his chosen race,
We'll take our harp again;
Tun'd as in former happy days,
To notes of gratitude and praise,
We'll strike a joyful strain.

Our songs shall be of Jesu's love,
Who left the ethereal courts above,
To bear our guilt and shame;
Th' eternal, uncreated Word,
Both David's Son, and David's Lord,
Jehovah is his name.

So vast the theme, it might inspire
An angel's song, a seraph's lyre,
Such wondrous grace to tell:
Wake, harp of Judah! bear the sound
Far as creation's utmost bound;
All hail, Immanuel!

MARRIED,

On Monday evening, 20th inst., by Dr. Brownlee, John Eadie, jun., third son of John Eadie, Esq., of this city, to Mary A. eldest daughter of widow Mary Quackenboss, of Albany.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS
FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Second Sunday after Epiphany, January 16, St. Stephen's Church, *New York.*

Sexagesima Sunday, January 30, Grace Church.

First Sunday in Lent, February 13, Christ Church, *Brooklyn.*

Second Sunday in Lent, February 20, Christ Church, *New York.*

Third Sunday in Lent, February 27, St. George's Church.

Fourth Sunday in Lent, March 6, French Church du St. Esprit.

Fifth Sunday in Lent, March 13, Zion Church.

Sunday next before Easter, March 20, St. John's Church, *Brooklyn.*

First Sunday after Easter, April 3, St. Philip's Church, *New York.*

Third Sunday after Easter, April 17, St. Luke's Church.

Fourth Sunday after Easter Apel 24, St. Mary's Church, *Brooklyn.*

CALENDAR.

DECEMBER.

26. First Sunday after Christmas, and St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
2. Second Sunday after Christmas.
6. The Epiphany, or the Manifestation of Christ to the Gentiles.
9. First Sunday after the Epiphany.
16. Second Sunday after the Epiphany.
23. Septuagesima Sunday.
25. The Conversion of St. Paul.
30. Sexagesima Sunday.

NOTICES.

COURSE OF SERMONS
IN ST. JOHN'S CHURCH, BROOKLYN.

December 26, 1st Sun. after Christmas, } In the morning, a sermon will be preached by the Rev. D. V. M. Johnson, and a collection made for the support of the Sunday School.

In the afternoon, the anniversary of the school will be held in the church.

In the evening, the *sixth* in the course of sermons:

The importance of the inquiry,—Where, at the present day, is the one Church of Christ?

By Rev. Edw. Y. Higbee, of Trinity Ch., N. York.

Service to commence at 7 o'clock.

The Rev. R. C Shimeall proposes, (D. V.,) on the two following Sunday evenings, consecutively, to deliver, at the Apollo Rooms, Broadway, two lectures, on the following subjects: First, The age of the world, as educed from the Scriptures, *Historic and Prophetic*, from the creation to the present time. Second, The Signs of the Times. Episcopalians generally are respectfully invited to attend; and they will please bring their Prayer Books.

New York, Dec. 23, 1841.

The Managers of the Ladies' Depository respectfully invite the attention of the public to a variety of useful and ornamental articles, including an assortment of Toys, suitable for the holiday presents, to be disposed of at the Depository, 439 Broadway, on Monday, the 27th inst., and continue until the 1st of January.

December 23, 1841.

ACKNOWLEDGMENTS.

MISSIONARY AT LARGE.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From a lady, by the hands of Bishop Delancey, $5; By letter, $2; by the hands of Swords, Stanford & Co, from a friend, $5; by the same hands, from J P S, $20; and by the same hands, from unknown friends, a *bale of garments*; this is a repetition of last year's present,—and it is most acceptable, and for which the subscriber repeats his grateful acknowledgments.

The missionary begs leave to state to the friends of the poor, that among the great number of applicants which he has, there are forty widows—with small families of children, who are in very trying circumstances. These families have been some of the most respectable tradespeople of the city; but they are now in a sad state of poverty. Many of them are members of the Church, but unable to attend her services because of their destitute situation.

The instructions of the missionary they receive with all readiness; and as the almoner of the charitable, they welcome to their abodes with all joy: for these persons—in particular, the subscriber respectfully ask your alms.

Further donations are much needed and will be thankfully received, if left at 28 Ann street; Mr. Sparks, office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co, 152 Broadway; or at the residence of the subscriber,

BENJ. EVANS,
Missionary at Large, 360 Broome-St.

New York, December 23, 1841.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber very gratefully acknowledges the receipt of $20, for the poor, from John P Stagg, Esq, and $5 for the Infant school, from a gentleman of St Paul's.

Further donations will be thankfully received if left with Swords, Stanford & Co., 152 Broadway; at the Depository, 28 Ann street; or JESSE POUND, 26 Vandam street.

December 23, 1841.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By Swords, Stanford & Co, from J W Hamersly, Esq, $10. J P Stagg, Esq, $20 An annual bale of clothing, from an unknown friend. By James A Sparks, Esq, from a friend at St Paul's College, College Point, a box of clothing.

LOT JONES, 192 Allen-st.

Donations are respectfully solicited. They may be left with Swords, Stanford & Co, 152 Broadway; at the Union Depository, 28 Ann street; at the office of the Churchman, 111 Nassau street; or at the residence of the Missionary, 192 Allen street. Dec. 23, 1841.

KEMPER COLLEGE, ST. LOUIS, MO.

The following amount has been received for the general purposes of the College, since last acknowledgment:

From a lady of New Jersey, $25, a lady per Swords, Stanford & Co, 10, Rev Dr Wyatt, Baltimore, 8 50, L M Hoffman 25, enclosed and signed S, 50, Wm E Wilmerding 25, J W H Swift 5, Missionary Society, St John's ch, Stamford, Con, 30, Vermont, enclosed to Bishop Kemper, 7 75, Goold Hoyt 100, Rev Alfred Stubbs, from Christ ch, New Brunswick, 38 09.—Total $324 34.

Donations in aid of the general purposes of the College, such as erecting suitable edifices, procuring books, &c., are respectfully solicited.

The following amount has been received to support a Professor of Theology at Kemper College, being part of the second year's subscription:

C Colden Hoffman, $5, Miss Eliza North per Rev Dr Anthon, 100, John H Swift, 5, David Hadden, 20, Saml J Beebee, 25, Stewart Brown, 10, J De Lancey Walton, 10, Wm H Aspinwall, 10, James S Aspinwall, 10, Floyd Smith, 5, D A Cushman, 50, Rev Wm Richmond, 10, John P Stagg & Co, 50, L M Hoffman, 25, Joseph A Perry, 25, Rev J A Vaughan, D D, 25, Daniel Le Roy, 10, J Snowden, 5, Jno W Mitchell, 10, Rev J D Carder, 100, Jacob R Le Roy, 25, Mrs Jacob R Le Roy, being the subscription of her father, the late Thomas Otis, assumed by her, 50, Jno T Smith, 10.—Total, $595.

Dec 16. JNO P. STAGG, Treasurer.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 8th inst., has received the following contributions, viz.

From a friend to Domestic Missions, $3; offerings of All Saints' Church, Waccamaw, S C, per Rev. A. Glennie, $25; from Monthly Missionary Lecture, per Rev. T. C. Dupont, $34 2; offerings of St. Stephen's Chapel, Charleston, S. C. per Rev. Mr. Dupont, $10, 50; from St. Philip's Church, Charleston, S. C, $100; from St. John's Church, Berkley, per Rev. Cranmore Wallace, $5; offerings of St. Bartholomew's parish, per Rev. Andrew Fowler, $12, 50; from St. Philip's Church, Bradford Springs, per Rev. J. W. Miles, $16,68; from St. Michael's Church, Charleston, S. C, per Rev. Paul Trapier, $43 56; all through D Ravenel, Esq, receiving agent, Charleston, S. C.; offerings of St. Peter's Charleston, S C, per Rev. W H Barnwell $40; from two ladies for Bishop Otey by the Rev Dr Lyell, $2; from Mrs A E Pennett, Wilmington, N C, $5; addition to collection in St John's chapel, for Domestic missions, $2; from St Paul's ch, Tompkinsville, N Y, for Missouri $9, 60; from St James's church, Newtown, S C, by the Rev. G. A. Shelton, $10; from Ascension church, N Y, per Rev Dr Eastburn, $351, 30; from St Luke's ch, Rochester, $10; from collection at a general missionary meeting in St Paul's ch, Baltimore, Md, $294, 87; children of Sunday school of St Paul's ch, Baltimore, $5; from E Ridgely, treasurer of the Diocesan Society, $33, 46; from St Paul's ch, New York, by Rev Dr Berrian, one half, $1, 50; balance of collection in St Ann's ch, Brooklyn, N Y, ($221 having been acknowledged,) $2, 53; from Trinity ch, Wilmington, Del, collection and offerings, $15, 4; from Christ ch, Georgetown, D C, collection, $58, 80; and offerings for Bishop Kemper's Missions, $7—$65. From part of a collection in Trinity ch, Washington City, (of which $13, 25 is for Tecumseh, Michigan, $149;) [the whole collection, the balance of which is not yet received, was $259;] from Zion ch, Charleston, Jefferson co, Va, collection and offerings, $23, 17; addition to the collection at the missionary meeting in St Paul's ch, Baltimore, $3; from St Stephen's ch, Wilkesbarre, P A, $17. Total $1290, 53.

J. D. WOLFE, Treasurer.

New York, December 22, 1841.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From Mrs J Ruthven, annual, $3, Christopher Wolf, do, $5. S M Hitchcock, do, $2. N G Ogden, do, $2. C B Bostwick, do, $2. J D Fitch, M D, do, $2. C N S Rowland, do, $2. Daniel Oakley, do, $3. Hamilton Fish, do, $5. F W Edmonds, do, $4. H J Seaman, do, $2. Mill street Sunday school, Brooklyn, $0 62. Israel Russell, to constitute himself a life member, $25. Total amount, $57 62.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. Butler, Agent,
At the Depository, 28 Ann-street.

A few elegant folio Bibles for the desk and families, for sale at the Depository.

A book is open at the Depository, 28 Ann street, for contributions to aid in printing the Prayer Book in the German language.

New York, December 23, 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From L Livingston, annual, $1. J R Livingston, Jun, do, $1. J D L Walton, do, $1. N G Ogden, do, $1. C N S Rowland, do, $1. Daniel Oakley, do, $1. H J Seaman, do, $1. St John's ch, Yonkers, Rev H L Storrs, rector, contribution, $3. Israel Russell, to constitute him a life member, $10. Wm S Popham, $1. Total amount, $21.

Some new tracts have passed the Committee for publication, want of funds will delay their being put to press. Aid in funds is respectfully solicited.

New York, December 23, 1841.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 28 Ann street.

BETHEL FAIR.

THE Tenth Annual Fair of the Young Ladies' Bethel Society of Brooklyn, will be held on Tuesday and Wednesday next, 28th and 29th instant, from 1 to 10 o'clock, *P. M.*, each day.

This unpretending and youthful society, from having commenced ten years since with some half dozen young ladies under fourteen years of age, has steadily progressed in its labors, until it has at length become the most valuable and important auxiliary to the American Seamen's Friend Society now in existence.

From the new impulse given to the cause of Seamen, in consequence of the erection of the magnificent "Sailor's Home" in Cherry street, N. York, this Society has felt encouraged to increase very considerably its operations this year; and the display they are now prepared to make, it is believed, will entirely eclipse all their former efforts, and be altogether unsurpassed by any exhibition of the kind during the season.

The committee have this year procured the use of the large saloon opposite the Log Cabin in Fulton st., which will be appropriately and beautifully decorated for the occasion, under the superintendence of an officer of the Navy, with flags of all nations tastefully displayed, presenting a fairy-like scene, which alone will be well worth visiting.

As the object of this Society is by no means limited in its extent or operation, the citizens of New York are cordially invited to call over the river, and see what Brooklyn is doing in aid of the good cause, and at the same time expend a portion of their benevolence, and their *money* in patronizing the Young Ladies' Bethel Society. Dec. 25.

WANTED,

A SITUATION as Governess, by a respectable young lady, who is a communicant in the Episcopal Church, and whose only object is that of getting a permanent home. Compensation no object. A line addressed to Emily, and left at the office of the Churchman, will be promptly attended to.

December 25. $1t.

NEW VOLUME OF RELIGIOUS POETRY.

THE CHRISTMAS BELLS, A Tale of Holy Tide, and other Poems, by the author of Constance, Virginia, &c., just published by D. Appleton & Co., in a beautiful 12mo volume of 220 pages, ornamented, in the style of the Devotional Library, and suitable for a gift at the Holidays.

Just received and for sale at this office.

December 25. 2t

THE CHRISTMAS BELLS AND OTHER POEMS.

THIS day published in an elegant volume, royal 16mo, the Christmas Bells, a Tale of Holy Tide and other Poems. By the author of Virginia, Constance, &c. &c.

D. APPLETON & CO., Publishers,
December 25. 200 Broadway.

ALL THE ENGLISH ANNUALS FOR 1842.

THE subscribers have just received the whole assortment of these splendid gift books, as follows:

The book of the Boudoir, elegantly bound in morocco. (***The most splendid of all the annuals.")

The Drawing room Scrap Book By Mary Howitt. 36 plates, blue silk.

Heath's Historical Annual, 15 splendid plates.

Heath's Picturesque Annual, (Paris in 1841,) fine plates.

Heath's Book of Beauty, elegantly bound.

Heath's Keepsake, crimson silk.

The Cabinet of Art, 24 fine plates, elegantly bound.

Gems of Modern Art, 23 fine plates, morocco extra

The Forget Me Not, elegantly bound in morocco.

The Friendship's Offering, fine plates, embossed morocco.

The Juvenile Scrap Book, by Mrs. Ellis, 16 fine plates.

☞ The above forms the whole variety published of these splendid Souvenirs, which for variety of binding and illustration surpass those of former years.

For sale in quantities or otherwise, by the importers.

D. APPLETON & CO.,
200 Broadway, New York.

D. A. & Co. also import and offer for sale a splendid assortment of elegantly bound, illustrated, and standard works, suitable for the approaching season.

December 25.

CHRISTMAS AND NEW YEAR'S PRESENNS.

JUST PUBLISHED BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,

THE BLESSINGS OF PROVIDENCE; or, A TALE OF THE OLDEN TIME, FOR CHILDREN—with eight beautiful engravings.

THE CHILD OF THE CHURCH—By the author of "Records of a Good Man's Life," &c., &c.

THE YOUNG PROPHET—By the author of "The Boy who loved the Bible," &c.

The following series of books have been put up in a neat case, forming an elegant and valuable gift for children:

THE CHILDREN'S LIBRARY—Containing in uniform binding—

FESTIVALS AND FASTS OF THE CHURCH—(A new book for young persons.)

TREATISE ON PRAYER,
VISIT TO NAHANT,
INFANT BROTHER,
BLOSSOMS OF CHILDHOOD,
AGATHOS,
A WEEK IN THE NEW YEAR,
FRANCIS LUCAS,
VISITS TO AUNT CLEMENT,
PATRICK'S BOOK FOR BEGINNERS,
THE BLESSINGS OF PROVIDENCE.

Also, a variety of other books, suitable for presents, will be found at the Church Depository, 28 Ann street.

December 25, 1841. 2t

HOLIDAY PRESENTS.

JUST RECEIVED, *at this office, and for sale*: Temple and the Country Parson
Wreaths and Branches for the Church.
Christmas Bells and other Poems.
Festivals and Fasts of the Church.
Dictionary of the Church. By Rev. W. Stanton.
Family Prayers. By Bishop Brownell.

A few copies of *large* edition of the *Music of the Church*, with Psalms and Hymns annexed.

Fine Prayer Books, in various bindings.

J. A. SPARKS, 111 Nassau st., up stairs.

December 25. tf

CALVARY CHURCH, BROOKLYN.

SEATS FREE.

Rev. Wm. H. Lewis, Rector, in Pearl between Nassau and Concord streets,

IS open for Divine service on Sundays, morning, afternoon, and evening; also, on Wednesday evenings of each week.

Sunday school is held in the basement, and Bible class in the church.

There is to be a confirmation held by the bishop of the diocese on the morning of the first Sunday after the Epiphany next, January 9th.

Dec 18. 3t

THE TRUE CATHOLIC CHURCHMAN,—in his Life, and in his Death: The Sermons and Poetical Remains of the Rev. Benjamin Davis Winslow, A. M., Assistant to the Rector of St. Mary's Church, Burlington, New Jersey, with notes, and the Funeral Sermon by the Rt. Rev. Geo. W. Doane, D. D., LL. D., Bishop of the Diocese. 1 vol, 8vo.

CHRISTIAN BALLADS. 1 vol, 12mo.

SACRED MELODIES, or Hymns for Youth with appropriate selections from Scripture. 1 vol. 12mo.

Published and for sale by

WILEY & PUTNAM,
Dec 18 161 Broadway.

THIRD EDITION OF THE 18MO RUBRICATED BOOK OF COMMON PRAYER.

JUST PUBLISHED by GEORGE MILLER, No. 647 Broadway. This is the latest edition of the book in this diocese, and the most correct. It has been read a third time by a Presbyter of the Church of no ordinary talents, with a certificate from the Right Rev. Bishop Onderdonk. It is beautifully embellished with six appropriate Steel Engravings, and bound richly in various styles of Morocco Gilt, very suitable for a Holiday Present. Dec. 11—4t

PATRICK LOWTH WHITBY'S COMMENTARY.

FOR sale by BARTLETT & WELFORD, at their Antiquarian Bookstore and Repository for Standard Literature,

229 BROADWAY,
under the American Hotel,

A very fine copy of the original folio edition of that rare and valuable work: *A Paraphrase and Commentary on the Sacred Books of the Old and New Testaments.* By Symon Patrick, D. D., Lord Bishop of Ely. Dr. William Lowth and Dr. Whitby, Complete in 6 vols. folio, in calf binding.

N. B. The most important Theological Works, both recent and modern, always on sale at the lowest prices, as above.

Catalogues furnished gratis on application.

December 11. tf

GIFTS FOR THE HOLIDAYS,

For Sale at the Clinton Hall Book Store, at the Lowest Cash Prices.

ELEGANTLY bound, and fine editions, of the Bible, of all sizes, from 32mo, to quarto.

Testaments of the usual sizes.

The Book of Common Prayer, of all sizes, and splendidly bound.

The Pictorial Illustrations of the Bible, in 3 volumes—complete—superbly bound in morocco gilt, and in cloth, gilt edges.

Eastern Arts and Antiquities, 130 illustrations, a republication from the London Religious Tract Society, in gilt binding.

Bible Quadrupeds, (Bingley's) with 16 beautiful engravings—gilt binding.

English Annuals for 1842.

The Drawing Room Scrap Book, with poetical illustrations by Mary Howitt, 36 engravings, and elegantly bound in blue silk.

The Book of the Boudoir, or the Court of Queen Victoria, a series of highly finished Portraits of the female nobility—3d series, with poetical illustrations, bound in green morocco.

The Keepsake, edited by the Countess of Blessington, with 13 beautiful embellishments, elegantly bound in crimson silk.

The Book of Beauty, edited by the Countess of Blessington—with 13 splendid engravings of her Majesty the Queen, and other distinguished ladies, bound in blue silk.

Heath's Picturesque Annual, a history and description of Paris, 1841, by Mrs. Gore, with 21 highly finished engravings, bound in green cloth and gilt.

The Cabinet of Modern Art, edited by Alaric A. Watts, illustrated with 24 splendid steel engravings, a splendid volume, elegantly bound in Turkey morocco, extra gilt.

The Gems of Art, a Token of Remembrance—illustrated with 23 elegantly engraved plates—a beautiful volume, elegantly bound in Turkey morocco, extra.

The Juvenile Scrap Book, by Mrs. Ellis—with 17 beautiful plates.

Friendship's Offering and Winter's Wreath, 10 beautiful plates, embossed morocco.

The Forget-Me Not, 11 exquisite engravings, by Frederick Shobert, morocco, richly gilt.

American Annuals for 1842.

The Violet, a Christmas and New Year's Gift, 8 fine engravings, morocco.

The Youth's Keepsake, a Christmas and New Year's Gift for Young People.

The Mignionette, 8 elegant steel plates.

The Gift, a Christmas and New Year's Present, 8 beautiful engravings, morocco, richly gilt.

The Token and Atlantic Souvenir, 10 fine engravings, morocco.

The Lady's Book of Flowers and Poetry, 10 beautiful colored plates, morocco.

The Gem, a Christmas and New Year's Present, 7 embellishments, morocco.

The Friendship's Offering, by Mrs. Catharine H. W. Esling, plates, morocco.

The Rose of Sharon, a Religious Souvenir, by Miss Sarah C. Edgarton, 5 plates, embossed.

The Dahlia, or Memorial of Affection, 6 plates, morocco.

The Rose, or Affection's Gift, by Emily Marshall. 10 steel engravings, morocco.

An assortment of Juvenile Books, Stationery, &c., &c. J. S. REDFIELD, Clinton Hall.

New York, Dec. 11, 1842. tf

BOOKS FOR THE HOLIDAYS.

AS the Holidays are fast approaching, the subscriber respectfully informs the parents and the friends of the young, that he has for sale a choice collection of suitable Books, Stationery, Fancy Articles, and Amusing Games.

T. J. CROWEN, 633 Broadway,
at the sign of the Golden Book.

December 4, 1841. tf

HOLIDAY BOOKS.

THE subscriber will be happy to furnish his friends with various Juvenile Books, suitable for the Holiday season. Among the standard ones of this sort are small Bibles and Testaments, in rich binding and on fine paper.

Also, the Book of Common Prayer of the best editions, both as regards fineness of paper, and beautiful external appearance.

Also, in Turkey Morocco, and elegantly gilt, BROWNELL'S PRAYER BOOK. Since the publication of this edition of the work in last July, nearly 2,000 copies of it have gone from the publishing office; and still another edition is now in press. It should be in every family.

ALEXANDER V. BLAKE,
Dec. 8. 54 Gold street.

STUYVESANT BOOK STORE.

A CHOICE COLLECTION OF HOLIDAY PRESENTS of Juvenile and Fancy Books, Ladies' and Gentlemen's Writing Desks, plain and ornamental of various sizes. Ladies' Work Boxes, porcelain slate, Portfolios, fine Albums, Scrap Books, English and French Note paper, plain and extra Envelopes for Notes and Cards. Bibles and Church Books in plain and elegant bindings, together with the usual variety of Christmas and New Year's Presents at moderate prices by GEO. MILLER.

December 18, 647 Broadway.

CHURCH AND PARLOR ORGANS.—GEO JARDINE, *Organ Builder*, Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England. Dec 4.—yly

POETRY.

The following effusion first appeared in the Episcopal Watchman, and may, we presume, be accredited to Bishop Doane.

THE TWO ADVENTS.

A HYMN FOR CHRISTMAS DAY.

He came not with his heavenly crown, his sceptre clad
with power;
His coming was in feebleness, the infant of an hour;
An humble manger cradled first the Virgin's holy birth,
And lowing herds companioned there the LORD of heaven and earth.

He came not in his robe of wrath, with arm outstretched
to slay,
But on the darkling paths of earth to pour celestial day;
To guide in peace the wandering feet, the broken heart
to bind,
And bear upon the painful cross the sins of human kind.

And thou hast borne them, Saviour meek; and therefore
unto thee,
In humbleness and gratitude, our hearts shall offered be;
And greenly as the festal bough that on thy altar lies,
Our souls, our bodies, all be thine, a living sacrifice;—

Yet once again thy sign shall be upon the heavens displayed,
And earth and its inhabitants be terribly afraid;
For not in weakness clad thou comest, our woes, our sins
to bear,
But girt with all thy Father's might, his vengeance to
declare.

The terrors of that awful day, O, who shall understand?
Or who abide, when thou in wrath shalt lift thy holy
hand?
The earth shall quake, the sea shall roar, the sun in
heaven grow pale,
But thou hast sworn, and wilt not change, thy faithful
shall not fail.

Then grant us, Saviour, so to pass our time in trembling
here,
That when upon the clouds of heaven thy glory shall
appear,
Uplifting high our joyful heads, in triumph we may rise,
And enter with thine angel train, thy temple in the skies.

From "The History of the Jews, from the taking of Jerusalem by Titus, to the present time." (1840.)

CONVERTS FROM JUDAISM——CAPADOSE AND DA COSTA.

No conversion upon the continent has attracted greater attention, or called forth a deeper interest in its subject, than that of Dr. Capadose, a physician of Amsterdam: who, along with his intimate friend, Isaac De Costa, likewise a converted Jew, and a lawyer by profession, has been distinguished of late years by his zealous and indefatigable efforts in the defence of "the faith once delivered to the saints." Although Dr. Capadose does not possess the extraordinary talents and vast erudition which have gained for Dr. Neander a [an] European reputation, and entitled him to rank among the first scholars and divines of the day, he is a man of considerable abilities and attainments, which have acquired for him distinction in the profession to which he has devoted himself. But the chief cause which has contributed to the deep impression made by his conversion, on the continent and in this country, is the very interesting account which he has himself given of the various circumstances which occasioned and attended it.

Several editions have been published of this remarkable tract, which *possesses much* of that thrilling *interest* excited by the confessions of Augustine, and other records by eminent Christians, of GOD's gracious dealings with their souls. No one on perusing it can fail to observe the hand of Divine Providence leading him on, often in a most mysterious way, to that full and firm faith and love in which he now finds comfort and repose. A brief extract of so remarkable a case may not be uninteresting or unacceptable to the reader.

M. Capadose was, like his friend Da Costa, an Israelite of Portuguese extraction; descended from the refugees who sought shelter in Holland from the tyranny of their own sovereign. His parents were in respectable circumstances, and his uncle was one of the first physicians in Amsterdam. From an early age he showed a very decided bias to the study of literature and science. His studious habits marked him out as one qualified for a learned profession, and accordingly his parents destined him for the practice of medicine; hoping that he would in due course of time succeed to his uncle's very extensive business. In order to acquire the requisite knowledge, he was sent to the university of Leyden, along with his friend M. Da Costa, to whom he had been warmly attached from childhood.

While at Leyden he attended the lectures of Professor Bilderdyk, whom he describes as "a man of extraordinary genius, a great poet, an excellent historian, a profound philosopher, and, more than all that, a true disciple of CHRIST." The acknowledged talents and acquirements of this distinguished person, coupled with his excellent private character and amiable temper, disposed both Capadose and Da Costa to look with favor upon a religion which could boast of the attachment of such a man. At this period he became dissatisfied and disgusted with the services of the synagogue, which appeared to him to be performed with the utmost coldness and formality; and he especially disliked the use of the Hebrew language in the prayers, as it was an unknown tongue to three-fourths of those present. He now entered into a resolution, with his friend Da Costa, to practise the law most strictly, unseduced by the irreligious spirit of those around them; and thus, to use his own words, "to force Christians into greater respect for the Jewish nation." But this determination, formed in a self-righteous spirit, and by persons who were, at the time, ignorant of the deep depravity of the human heart, which completely disqualifies it for keeping the commandments of GOD, was not of long continuance. They found that they had miscalculated their own strength; and relinquished a task in which they would never have engaged, if they had been acquainted with the plague of their own hearts.

M. Capadose now completed his medical studies, took his degree, and returned to Amsterdam; where his uncle adopted him as his assistant and successor, having no children of his own. He was thus introduced to a large circle of the most wealthy and influential citizens, whom his uncle attended as a physician. His prospects were thus very bright, and he seemed to be destined to pursue the same successful career which his uncle had run before him. But his own heart was not at rest. Occupied as he was by the cares and toils of a laborious profession, he had no leisure to disquiet himself with merely imaginary evils. But he felt the unsatisfactory nature of wordly things; he found that the alternations business of and amusement are not all that is requisite to give comfort and happiness to the human soul; and he experienced the truth of the expressive words of Augustine, (which occuring as they do near the beginning of the confessions, form the key to the spiritual meaning of that admirable book,) "Thou O GOD hast made us for thyself, and our hearts are restless, until they find repose in thee." Yet he, at this time, had by no means any deep sense of his own sinfulness; he merely felt weary of life; and often in the sleepless nights occasioned by an oppression of the chest, to which he had been subject from childhood, he would exclaim, "O! were I but freed from the burden of existence!"

Happening one day to call upon his friend Da Costa, he found that he had just received a letter from Professor Bilderdyk, with whom he corresponded on literary subjects. Da Costa read to him the letter, together with some verses which were enclosed in it. Bilderdyk, in his poem, forcibly and feelingly described the glorious hopes of Israel, and concluded with the words—

> "Friend, be a Christian, and content I die."

Capadose, at this, was filled with indignation, and concluded that the Professor had laid a plan to seduce his friend from the Jewish faith. He expressed his suspicions to Da Costa, and immediately took leave of him. But the words of Bilderdyk sunk deep into his mind; he pondered them over and over again; and was surprised that a learned man, who had never, during the course of his residence at Leyden, spoken a syllable to him on the subject of religion, should now think of addressing his friend in the solemn manner mentioned above. His high opinion of Bilderdyk's honor and sincerity did not prevent him from conceiving that there was a secret plot to seduce Da Costa, and perhaps himself, from the Jewish religion.

But Dr. Capadose and his friend were both from this time impelled, by the guidance of a hand which they then saw not, to study the Scriptures closely and diligently. The former now, for the first time, paid some attention to the New Testament; and, on perusing the Gospel according to St. Matthew, was struck with the circumstance that, from the very commencement, the evangelist appeared anxious, not to subvert the authority of the law and the prophets, but to show that they were the foundation upon which the Christian religion was built. He was accustomed to take frequent walks with Da Costa, and they discussed together the subjects which had been suggested to them by the course of their scriptural reading. After some time, they resolved to prosecute their studies in conjunction; and therefore they spent a portion of every day in a private apartment in the house of Dr. Capadose's father; where, undisturbed and unsuspected by the family, they perused the word of GOD with deep and daily increasing interest. They read no other book at the same time, except a treatise on the evidences by Professor Heydeck, entitled, "A Defence of the Christian Faith." This learned man had been a German rabbin, and having been converted to Romanism, was made Professor of Oriental Languages at Madrid. His work is in the form of letters, and, M. Capadose says, "with much life and knowledge of the Scriptures, defends Christianity against scepticism." Even at this period, the two friends could perceive, that the powerful reasoning, which appeared in those parts of Heydeck's book where he rebuts the cavils of infidelity, altogether vanished when he undertook to combat the opposition made by Protestants to the principles of popery.

During this very interesting period of serious and earnest investigation, M. Capadose, on one occasion, went into his uncle's library and turned over a number of books, in hopes of finding some one which might be of service in leading him to an acquaintance with Christianity. As was to be anticipated, he searched for a considerable time in vain; but at last came to a huge folio containing the works of Justin Martyr.—He was previously altogether unacquainted with the writings of that early ornament of the Greek Church; but the title "martyr" arrested his attention, and led him to expect that the volume would be useful to him. He accordingly opened it, and the first article upon which he fixed his eyes, was the dialogue of Justin with Tryphon the Jew. He read it with eagerness and attention, and found that it contained a succinct exposition of the prophecies relative to the Messiah, which was very useful to him. Thus, the discussion of the ancient philosopher and martyr, which had failed to convince his antagonist of his errors, now, seventeen hundred years later, proved, in the good providence of GOD, a means to direct an inquiring child of Abraham to the knowledge of the Gospel. The bread cast upon the waters was found after many days.

One evening Dr. Capadose was reading the fifty-third chapter of Isaiah, when suddenly the light flashed on his mind, and he clearly perceived that JESUS CHRIST was the promised Messiah. He had often perused that portion of GOD's word before, but now he read it with spiritual discernment, for the Holy Ghost enabled him to penetrate its meaning. The veil was now removed from his heart, and from that hour he was a Christian. Shortly after he was meditating upon that other remarkable passage in Isaiah—"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," when he was called down to see a Jewish physician, a friend of his uncle, who had called. This gentleman was turning over the leaves of a new edition of the Bible. He showed his young friend the very text which he had been just considering, and said, "There is a fatal passage, which we cannot easily wrest from the Christian." Soon after Dr. Capadose's uncle appeared; and the physician, who knew him to be well versed in rabbinical learning, asked him what the most celebrated doctors said about the difficult text in question. "Alas," said he, "only a heap of nonsense," and then changed the conversation. The young convert inwardly thanked GOD, for having thus given him a proof of the unsatisfactory nature of the defence made by the most distinguished advocate of the Jewish faith. The testimony of a Christian might have been suspected, but that of his uncle, a determined enemy to the Gospel, was unexceptionable.

M. Capadose was now placed in very trying circumstances, from the bigoted attachment of his family to Judaism. He dreaded to make the discovery of his conversion to those nearest and dearest to him, because he knew that their enmity to the Gospel was fixed and rooted. But, the more he grew in grace, the more anxious he became to confess his Saviour before men: and the fear of offending GOD by silence, or man by speaking, at last so shook his constitution, never very strong, that he was advised by his uncle, who saw the effect without suspecting the cause, to go into the country for some time to recruit his health. His mother, whose solicitude for his recovery was very great, accompanied him. He, on one occasion during their stay in the country, merely hinted his change of sentiments to his affectionate parent; but she immediately changed the subject of conversation, and took care that it should never again be introduced. On her return, she told M. Capadose's brother what had passed, and warned him to be on his guard against all attempts to shake his faith.

Dr. Capadose, after his return to Amsterdam, felt very painfully the difficulty of his situation. The repulse which he had met with from his mother, convinced him that the disclosure of his opinions would bitterly grieve and wound the hearts of his family. He was especially afflicted at the thought of the pain which he must occasion to his uncle, who had uniformly acted with the utmost kindness towards him, and regarded him as the support of his old age. He even feared for the life of his aged relative, which might be endangered by the shock of the disclosure. In these circumstances he betook himself to earnest and constant prayer; beseeching the LORD to smooth the way before him, and give him a favorable opportunity of avowing his conversion.

One day his uncle, after dinner, read from the newspaper an account of the conversion of a rabbin of Hamburgh; and remarked, that, if the proselyte acted from conviction, he deserved respect and not censure. M. Capadose seized the opportunity of expressing his delight at the tolerant sentiments of his uncle, and added, that the case of the Hamburgh rabbin was precisely his own. At the same time he embraced the old man with the utmost affection, thinking that he had now nothing to apprehend from his opposition to the Gospel; but he was mistaken. His uncle was surprised at his unusual conduct, and thought him out of his senses. He left the room for a time, to allow his nephew leisure to recover himself, and when he returned, spoke of something else. Perceiving that he did not attach to his words the importance which they deserved, M. Capadose the next day told his uncle, in explicit terms, that he had become a convert to Christianity. A most heart-rending scene followed. The poor old man beat his breast, wished that he had never been born, and cried out in the bitterness of his soul, that his nephew would bring down his gray hairs with sorrow to the grave.

Next day he communicated what had passed to the parents of Dr. Capadose. It was agreed to treat the new convert with kindness for some time, in order to see whether he might not be induced, by such a course of conduct, to renounce the views which he had recently adopted. But his relatives soon perceived that this was hopeless; and they now, with the single exception of his brother, treated him with the utmost coldness and contempt. By a firm but respectful remonstrance he checked the blasphemous invectives against his divine Saviour, to which his unhappy uncle had on more than one occasion given way in his presence; but he never exhibited any traces of impatience under the trials which he had daily to endure from those nearest and dearest to him. Grief, at what she considered the apostacy of her son, had thrown his mother into a dangerous illness; and this was a fresh source of affliction to M. Capadose's affectionate heart. His friend Da Costa had likewise embraced the faith of the Gospel; but the death of his parents some time previously, freed him from any such domestic trials as those to which Dr. Capadose was exposed. Their conversion now attracted considerable attention among the Jews of Amsterdam, who grieved especially for the loss of Da Costa, as his great acquirements, and particularly his poetical powers, had previously reflected considerable lustre upon the community. A rabbin, highly esteemed by his brethren for his virtue and learning, sought an interview with the two converts, and labored to bring them back to the Hebrew faith, but without the least effect.

Shortly after, the two friends, with the wife of Da Costa, who shared his convictions, left their native city, and repaired to Leyden, with which they had so many pleasing recollections associated. Their purpose in visiting that town was to be there admitted into the Christian Church by baptism, as M. Capadose felt some scruples of delicacy about openly professing his conversion in the city where his father and uncle resided. On the 20th of October, 1822, the three converts were publicly baptised, having solemnly renounced the errors of that creed in which they had been educated.

A few days after his baptism, Dr. Capadose received a letter from his uncle, informing him, that after what had passed he could not again allow him to dwell under his roof: but adding, that he by no means wished to debar him from coming to visit him, if he would abstain from mentioning the subject of religion in his conversation. Severe trials awaited him on his return to Amsterdam. His father's intellect began to be disturbed, and at length the family were obliged to have recourse to the very painful expedient of putting him into confinement. After some time he got gradually better, and hopes were entertained that he would soon be restored to the bosom of his family. Dr. Capadose saw him more than once; and found, to his unspeakable delight, that the hatred which he had so long manifested towards him, had been changed into affection; and that his previous resolute aversion to hear the subject of Christianity mentioned, had been succeeded by a willingness to listen to the truth. These were pleasing symptoms to the mind and heart of his affectionate son; but, alas! the hopes which he cherished were soon disappointed, for his father was seized with a sudden and violent illness; and, when M. Capadose was next admitted into his chamber, he was insensible and in the agonies of death. The loss of his father was speedily followed by that of his uncle. In the midst of these sad bereavements, Dr. Capadose had derived much satisfaction from the anxiety manifested by his brother to be informed of the nature and spirit of the Gospel. He entertained strong hopes that his beloved relative would be brought to a saving knowledge of the true faith; but these expectations seemed to be cruelly disappointed, when the object of them was seized with a fever which threatened to prove speedily fatal. The sick man suffered much in body, but still more in mind; for although he decerned the errors of Judaism, and was speculatively convinced of the truth of Christianity, the tempter was busy with him, trying to persuade him that there was no hope of salvation for such a sinner. Dr. Capadose's mind was scarcely less agonized than that of his brother, and he wrestled earnestly in prayer for him with GOD. Nor were his petitions unanswered. His beloved kinsman grew worse and worse; but one day, when he was in a state of great exhaustion, he seemed to be endowed with supernatural strength, and made a clear and loud confession of his trust in the LORD JESUS CHRIST as his Redeemer. At the same time he professed his belief in the Holy Trinity, and expressed his desire that his conversion should be made known to the synagogue. The next day he departed from this world, to join the society of the Church above. Shortly after, M. Capadose lost two aunts—one his father's and the other his mother's sister, and thus had to mourn at once for the deaths of five relations.

Dr. Capadose subsequently married, and had several children. He suffered very much from asthma, and was obliged to repair to Switzerland in the autumn of 1836, for the recovery of his health. There he staid some weeks under the roof of M. Petavel, a minister of the Swiss Church, and Professor of Belles Lettres at Neufchatel. This gentleman treated him with the utmost kindness; and persuaded him to draw up an account of his conversion, for the benefit of those who take an interest in the ancient people of GOD. He afterwards remained some time at Clarens, near Vevay, on the lake of Geneva; where he had the misfortune to lose his wife, who had for several years proved indeed a helpmate for him. She departed in the faith of the Gospel, resting her hopes of salvation only upon the merits and mediation of the LORD JESUS CHRIST. Her husband, though deeply afflicted by his bereavement, was privileged to partake of the consolations provided in the New Testament for those who have truly believed in CHRIST.

Amidst troubles of various kinds, he has written a work in the defence of the Christian faith, with especial reference to one of its most cardinal articles—the divine nature of our LORD. Of this book, which is entitled "Jehovah-Jesus," M. Petaval thus speaks:—"The Christian Church abounds with works which demonstrate the divinity of the Son with equal learning and weight of argument, but in no other does the exposition of Scripture appear to us so striking as in that of M. Capadose. He shows how necessary for the soul is that fundamental truth; he presents it with force to the heart. One feels that the faith of this true Israelite is spirit and life, drawn from the very bowels of truth."

To a pious mind it is deeply interesting to contrast the blessed change which has been wrought by the Spirit of GOD upon the minds of Dr. Capadose and his friend Da Costa, with the dreadful fate of Uriel Da Costa, the grand-uncle of the latter. The family to which this unhappy man belonged, had been, like many others of their countrymen, compelled to embrace Romanism, and several of its members had filled high offices in the Portuguese Church and state.

From a Sermon by Dr. Copleston, Bishop of Llandaff.

SEPARATION FROM THE CHURCH.

It is not we who have chosen him, but he has chosen us. Let this truth be ever present to the mind of every disciple. The Church of GOD is no work of man's making,—no self-created body of representatives and their constituents,—no voluntary assemblage of men, associated by their own will and authority, and imparting, by their own act, authority to those set over them. It is a household not of man's but of GOD's forming. All power in it emanates from CHRIST, who founded it; who, upon leaving the world, appointed governors and teachers, commissioned by himself, to extend and propagate it through the whole world, according to the model which he himself prescribed. By his first apostles, and by those who in succeeding ages were from time to time called to the ministry, this visible body has been perpetuated down to our own times;—deriving not only its origin from him in the first instance, but being continually sustained, and quickened, and invigorated by him, as its invisible head, through the abiding influence of the Holy Spirit.

To that Church which he thus founded, he gave authority to maintain order and discipline; to preserve soundness of doctrine and purity of manners; and to pour forth, as from a living fountain, the waters of life to all who would become his disciples, and submit to the rule of his Church.

These are simple truths, familiar to most of you, my Christian brethren, and to many of you it may seem almost superfluous to dwell upon them. Yet I believe that no error is more prevalent among Christians, than that which springs either from an utter ignorance of the true constitutions of CHRIST's Church, or from a disregard of the fundamental principles on which it was first established.

It is the more important to point out the danger of this error, and to warn men loudly against it, because most of the persons who are influenced by it seem not to suspect that they *can* be acting wrong in what they are doing. The very gratification and delight they experience is apt to be considered by themselves as a proof that they are right,—as a sanction from heaven, which no human authority can supersede. And what error is that which carries with it the semblance of a *duty?*—which approves itself to the conscience of the party in proportion as it gratifies his desires.

It will readily be understood that I speak now of those hearers of the word who choose for themselves their own teachers; deserting the communion to which, according to the ordinance of the Church, they should adhere, and following any new guide who may present himself, provided his language and manner be fervent, and his doctrine such as excites and interests their own minds. Such, I believe, is the ground of preference with many thousands of those who profess to be dissatisfied with the regular ministry,—and they seem to think it enough to say, that they are better *pleased* with another mode of preaching, whoever the person may be they choose to follow, however authorized, or by whomsoever appointed.

Undoubtedly there are many who, upon mature deliberation, are convinced that the doctrines they hear in this manner are more agreeable to the Gospel of CHRIST, and that the persons to whom they listen have equal authority with those who derive their ordination in due succession from the apostles. Against such I would be far from advancing any reproachful language, much less from wishing that their liberty of judging and acting should be restrained by any coercive measures. The conformity which is purchased by those means is a mere outward show, without any spiritual benefit or any real value. Unless it be the result either of judgment and conviction, or of a pious and humble mind impressed with a sense of duty, and relying upon the instruction of those who are sent to teach him, it is nothing worth.

In all cases, then, where a man is thoroughly and soberly convinced that our Church is in error, and that he hears the truth more soundly taught by other ministers, equally commissioned to perform that office, it is our duty, even if we fail of convincing, still to respect the motive, and not to call in question the sincerity of those who appeal to their own conscience, however sure we may be that they are greatly deceived.

But to *all* the followers of CHRIST we are bound to represent that the question, at least, is one of high importance—that it is not a matter of indifference, or one of slight moment—nor, again, a thing to be weighed in the scale of each man's own *inclinations;*—that although no human power can deprive him of the right of judging for himself, yet that he himself, when he leaves his appointed guide, is deeply responsible to GOD for the judgment he forms; and it is more especially the office of CHRIST's ministers to awaken men to a sense of the serious risk they run in exercising such a choice.

That there *is* such a sin as schism, hardly any reader of the New Testament will deny. If there be one duty which St. Paul inculcates more frequently than another, it is that of firm union and concord in the Church. "I beseech you, brethren, by the name of our LORD JESUS CHRIST, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." (1 Cor. i. 10.) He then condemns that party spirit which had crept in among the Corinthians, and led to their separation into different congregations, saying among themselves, "I am of Paul, I of Apollos, I of Cephas, I of CHRIST." The last of these appellations teaches us that it was not so much false and heretical doctrine, as the spirit of party and disunion, which St. Paul had in view. The name even of CHRIST, assumed as an exclusive title by one congregation, and distinguishing themselves from other Christians, is declared equally blameable with the assumption of human names as badges of distinction.

Indeed, if there be no difference of doctrine,—nothing we can allege as a cause of separation, besides the love of something peculiar, or the preference men give to the manner or person of some individual, there is less to be said in defence of this step, than where they complain that the true doctrine is not taught by the established ministers. It becomes then the *mere* spirit of division—a spirit which infects, more or less, all human society—and which, though often productive of good in worldly affairs, is most opposite to the character of genuine Christianity in the concerns of religion. It is against this spirit and this practice that the apostle speaks so earnestly. It cannot be imagined that St. Paul himself preached any thing but the best and purest doctrine, and yet he forbids the use of his own name, lest it should lead to such an evil consequence.

In the same strain he addresses the Church at Miletus, forewarning them of these afflictions. "Yea, of your own selves shall men arise, speaking perverse things to draw away disciples after them;" (Acts xx. 30;) and to Timothy he observes, that in future all these disorders shall even increase. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their eyes from the truth, and shall be turned unto fables." (2 Tim. iv. 3.)

Other authorities to the same effect might be adduced from the writings of St. Peter, St. John, and St. Jude; but enough has been said for our present purpose, which is, not to direct these passages against any particular sect or denomination of Christians in the present day, as specially denoted by these censures, but to point out to your serious attention that there undoubtedly is such a sin as groundless division—for which sin those who are guilty will be called to a severe account—that the sin began early in the history of the Church—and that we have every reason to think it continues to exist, and *will* continue as one of the weapons of our spiritual adversary to the end of time.

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Nov. 6—8t

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December 5—tf.

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